











THE BOOK OF BOOKS AND ITS  
WONDERFUL STORY



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# THE BOOK OF BOOKS

AND ITS  
WONDERFUL STORY

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A POPULAR HANDBOOK  
FOR COLLEGES, BIBLE CLASSES, SUNDAY  
SCHOOLS, AND PRIVATE STUDENTS

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BY  
JOHN W. LEA

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BY

JOHN W. LEA

TO THE  
GLORY OF GOD  
AND THE  
PRECIOUS MEMORY  
OF THE  
GREAT AND NOBLE ARMY OF WORKERS  
WHO, WITH TIRELESS ZEAL, LABORED THROUGH  
MANY CENTURIES AND IN MANY LANDS, AMID  
HARDSHIPS AND PERSECUTION, AND IN MANY  
INSTANCES ENDURED DEATH ITSELF AS A RESULT  
OF THEIR LABORS, TO WHOM, IN THE PROVIDENCE  
OF GOD, WE ARE INDEBTED FOR  
THE INESTIMABLE POSSESSION  
OF THE  
BOOK OF BOOKS



## PREFACE

Many excellent books have been written on Bible history. Some have dealt with manuscripts only, others with the English versions; some have given more details of the external history, others the internal structure and changes; some are written mainly for the scholar, others for the general reader. A few contain illustrations of persons, places, manuscripts, and versions, but many of the most useful are not illustrated. Some of the most valuable are now out of print. It therefore seemed good to the writer of this book to give an outline of the whole story of Bible production and transmission from the original manuscripts to the latest revisions, and to add thereto a plentiful supply of illustrations, because they help materially to a proper appreciation of the wonderful story.

To a work of this kind the saying of the wise man, that there is nothing new under the sun, seems specially applicable. It is possible only to present, in a somewhat new form, facts which are old and which have been presented many times before. The author is indebted to the excellent works listed in the Bibliography for the main facts; but, in addition, he has had the opportunity to examine copies of the first editions of every version from Tindale's to the Revised, and the dedications, prefaces, and prologues have in most instances been taken *verbatim et literatim* from those originals. A number of the title-pages have been specially photographed. For this privilege thanks are due to the Librarian of the New York Public Library and his courteous assistants. To the Directors of



the British Museum, London, and the Bibliothèque Nationale, Paris, the author is indebted for some photographs specially taken for this volume; to the John C. Winston Company, Philadelphia, Thomas Nelson and Sons, New York, and the Religious Tract Society, London, for illustrations from their publications; to the University of Chicago Press for the use of illustrations from *The Biblical World*; to the Rector of Lutterworth and the Rector of Little Sodbury for the excellent photographs in the chapters on Wiclif and Tindale; to the Bishop of Hereford for the picture of the chained library; to the American Bible Society and the British and Foreign Bible Society for several illustrations and some statements of eminent persons; to Mr. Charles H. Clarke, Miss A. M. Smith, Mr. Charles J. Cohen, and the *Evening Bulletin* for the use of plates; to the Bishop of Worcester, the Dean of Westminster, Miss Perowne, and Miss Troutbeck, all of England; the presidents, secretaries, and librarians of Yale, Harvard, and New York Universities, Hartford, Andover, New Brunswick, Princeton, and Western Theological Seminaries, and Union and Haverford Colleges; and many relatives of the late American Revisers, for their uniform courtesy and cordial assistance in securing photographs. Sincere thanks are here given to all.

The names of the early translators were spelled variously—for example, Wiclif's name has been spelled in twenty-eight different ways. The following have been adopted in this book after much careful consideration: John Wiclif, William Tindale, and Myles Coverdale. As regards the reproduction of dedications, prefaces, and prologues, they are given in full because they contain important details concerning the work and interesting dissertations on the contents of the Bible and their application to the times. The quaint spelling and phraseology have been retained in



most instances, because, as Dore says, "to modernise the orthography is to destroy one of the charms of these old Bibles, and seems to me to be in a bad taste as attempting to improve their quaint diction." A little practice will enable anyone to read them with ease. The u's are often put for v's and v's for u's, and an accent is put over a letter (usually a vowel) to denote the omission of a letter afterward (usually "n" or "m"), as "tiō" for "tion," the object being to save space in a full line. The spelling is so varied that three or more forms of the same word may be met with in as many lines. The language was in process of fixation, and it took a long time—and even today we are afflicted with "standard," "simplified," and other varieties of spelling.

With a consciousness that the work is not without fault, and with a hope that the readers may derive as much pleasure in perusing as the author had had in compiling, this volume is now sent forth to Bible-loving Christians irrespective of creed or denominational affiliation.

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## THE BOOK OF BOOKS

Holy Bible, Book Divine,  
Precious treasure, thou art mine:  
Mine to tell me what I am,  
Mine to tell me whence I came,  
Mine to tell of joys to come,  
Light and life beyond the tomb.



# THE BOOK OF BOOKS AND ITS WONDERFUL STORY

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## CHAPTER I

### INTRODUCTION

**T**HE foundation upon which Christendom is based is that the Bible is true, that it is God's revelation to man concerning matters which are of supreme importance in relation to human destiny, and that it is the only reliable source of information in this respect. It is not our present purpose to demonstrate the existence of God, important as that is stated to be by the writer of the Epistle to the Hebrews, who declares that "without faith it is impossible to be well-pleasing unto Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that seek after Him." It is assumed that those who read these pages admit the existence of God and are satisfied that Nature renders abundant testimony to His majesty and power.

Nor are we particularly concerned at present with demonstrating the genuineness or authenticity of the compositions that make up the Bible. We assume a recognition that they are the writings of those who claim to be their authors, or for whom such claim has been made by individual Christians or ecclesiastical organizations for generations past. The discussions as to text and substance belong to a branch of study separate and distinct from that which is about to engage our attention. Our object is, recognizing the existence of God and the genuineness of the Scriptures as a revelation from Him through His accredited messengers, to trace the wonderful history of those Scriptures from their origin in the far-distant past to the form in which we possess them today.

Again, it is not our intention here to discuss the teaching of the Bible, except in a general way. We do not intend to discuss the theological dogmas which have been such fruitful sources of controversy within the churches ever since the days of the apostles, but our considerations in this regard will be limited to a general view of the nature and structure of the Bible and its value in the lives of individuals and nations, along with a simple account of the wonderful story of its transmission. We wish to arouse a right appreciation of the Holy Writings, with an intelligent understanding of their general message to humanity.

The Epistle to the Hebrews commences with the declaration: "God having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in a Son." God hath spoken! The voice of Nature has not been left alone to tell of God's existence, but He has directly revealed Himself to individuals of our race, and it is the record of His varied revelation which is known to us today as the Bible. At times God spake with an audible voice, as when He gave to Moses, at Mount Sinai, the code of laws by which Israel, as a nation, was to be governed, and the instructions concerning the erection of a tabernacle in which He might hold communion with men. A portion of the people, the priesthood, was separated to participate in this close communion with God, the priests alone being permitted to enter the holy place where God promised to meet His people, and the high-priest alone entering the holiest of all once a year. Thus did God reveal Himself during the existence of Israel as a nation, and by the oracle of Urim and Thummim on the breastplate of the high-priest He answered the inquiries of His people. On some occasions God made known His purposes through dreams, as when He caused King Nebuchadnezzar to dream of that wonderful metallic image which symbolized the destiny of the principal nations of the world for a period of more than two thousand years. Many prophets were commissioned to bear messages from God to the children of Israel, and in some instances angels have appeared to men and brought tidings from the God of heaven. Lastly, God revealed Himself in a Son, the Lord

Jesus Christ, the transcending revelation of Himself, in whom He has given to mankind an expression of His own attributes, and whom He has constituted a glorious pattern of what He purposes that all who will may become. Jesus is the perfect revelation of God to man—as He said on one occasion, “He that hath seen Me hath seen the Father.”

The record of these divine revelations has been made by men who wrote by inspiration of God. “Men spake from God,” said Peter, “being moved by the Holy Spirit,” and their utterances and their writings have been preserved by divine providence, so that we, in these late days, when no open vision is beheld, when no audible voice is heard from heaven, when no accredited divine messenger is in our midst, may rest our confidence in God upon a belief of those things which He did in the days of old.

The Bible consists of sixty-six distinct sections written by almost as many writers, who lived in countries and at periods often far apart—the earliest being probably the first five books usually understood to have been written by Moses more than three thousand years ago, and the latest the Revelation given to John in Patmos over eighteen hundred years ago—a period of about fifteen hundred years intervening. The writers include persons from all ranks of society, from the king to the captive and the peasant. Many of the psalms in Israel’s marvelous collection of national songs of praise were the work of the sweet singer of Israel, David the king, and the Book of Proverbs contains the wise sayings of his son and successor, Solomon. Some of the prophecies were written by Ezekiel in exile on the banks of the river Chebar, in Assyria, and by Daniel, a captive prince at the court of the king of Babylon. Jeremiah and Ezekiel were of the priestly order. Amos was a herdsman when called to be the Lord’s prophet. Saul of Tarsus, afterward called Paul, was a lawyer of high distinction, a Pharisee of the Pharisees. Peter and John were humble fishermen. Matthew belonged to the despised taxgatherers. Luke is spoken of as the beloved physician. Men of all ranks and stations in life were commissioned to be bearers of the divine message to mankind. And yet, with such diversity of authorship, and so wide a range of time, the result is a collec-

tion of writings which unite in presenting varied details of one divine message. There is but one conclusion to be drawn from so wonderful a fact—that behind these various writers, and through all the fifteen centuries, there was a guiding and controlling power exercised by God, which secured the uniformity and the accuracy of the testimony. The inspiration of God can alone account for the presentation of so harmonious a revelation by such diversified means. As one of our poets has asked:

Whence but from heaven could men, unskilled in arts,  
 In different ages born, in different parts,  
 Weave such agreeing truths, or how, or why  
 Should all conspire to cheat us with a lie?  
 Unmasked their pains, ungrateful their advice,  
 Starving their gains, and martyrdom their price.

In a little pamphlet on the inspiration of the Bible H. L. Hastings supposes a picture drawn by a number of different artists, unknown to each other, who each entered the room and, without conference with the others, painted in turn a portion on the canvas, with the result that the complete picture was a wonderful expression of a single and perfect idea. What conclusion could be come to in regard to the painting? None but that all had received their inspiration from the same original source though unacquainted one with another.

The Bible reveals God to man. It corroborates the testimony of Nature as to His majesty and power, and, in addition, makes known His wisdom and His love. It reveals Him as the Creator and Sustainer of all things animate, for in Him "all live and move and have their being." It reveals Him as the Eternal and the Source of all light and life; as omnipresent, filling all space and working His will by His Spirit; as omniscient, knowing all things and foreseeing the end of all His works from the beginning; as omnipotent, working all things according to His own wise counsels. It reveals man, on the other hand, as weak, frail, and mortal, the head of all animate creation, but of the same perishing nature with the rest. Beyond this, it opens up to mankind a glorious possibility of attaining to the divine nature, setting forth the conditions which the

Almighty has laid down, upon the observance of which He will ultimately raise the faithful among the sons of men to His own unending being. It offers to men salvation from sin and death, through Jesus Christ—the Way, the Truth, the Life. “In none other is there salvation, for neither is there any other name under heaven that is given among men, wherein we must be saved.”

There are many persons who consider themselves good Christians, but who disregard entirely, or almost entirely, the Old Testament Scriptures, declaring them to have been fulfilled and that the New Testament has now superseded them as a saving power. Let such bear in mind that it was to the Old Testament Scriptures the apostle Paul referred when he wrote to Timothy: “Evil men and impostors shall wax worse and worse, deceiving and being deceived. But abide thou in the things which thou hast learned and hast been assured of; knowing of whom thou hast learned them; and that from a babe thou hast known the Sacred Writings which are able to make thee wise unto salvation through faith which is in Jesus Christ. Every Scripture is inspired of God and profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work.” It was to the same Old Testament Scriptures that Jesus referred in the closing words of the parable of the Rich Man and Lazarus: “If they hear not Moses and the prophets, neither will they be persuaded if one rose from the dead”; and when He rebuked the unbelieving Jews: “Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of Me; and ye will not come to Me, that ye may have life. . . . Think not that I will accuse you to the Father; there is one that accuseth you, even Moses, on whom ye have set your hope. For if ye believed Moses ye would believe My words.” It was of the Old Testament that Paul wrote to the Roman believers: “For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the Scriptures we might have hope.” And again he referred to the Old Testament when he declared before King Agrippa: “Having therefore obtained the help



that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come." Therefore whatever the New Testament may contain, it cannot be in contradiction to the Old, but can only serve to amplify its teaching or indicate more particularly the method by which its promises are to become facts.

Emphasis must be laid upon the fact that the Bible is the only reliable source of information upon matters pertaining to human destiny. The apostle Peter's exhortation is applicable in this respect, that if any man speak he should do it "as it were oracles of God." It is asserted by some that the voice of "the church" is of more value than the Word itself, and that it is impossible to understand the Bible apart from the guidance of popes, cardinals, bishops, and councils. It was by its blasphemous claims that this "church" kept the Word of God from the people of England for many centuries, and it endeavored to protect its assumptions by conducting its services in a foreign tongue until, in the mercy and providence of God, a few earnest souls, as John Wiclif and William Tindale, feeling that the real reason why the priests kept the Bible from the people was because it denounced them and their claims, determined that the people should, by God's help, have His message in such a form that they could read and understand it. By the grace of God they succeeded, though the opposition of priestcraft was exercised in its bitterest and most violent forms. From then till now successive generations have witnessed the spread of the divine light, until today no book has so wide a circulation or is produced in so inexpensive a form as the Bible.

How little most people appreciate the glorious privilege which their ancestors suffered so much to obtain for them! The very fact that today the Bible is so easily to be acquired seems to be a cause of little real interest being taken in its contents. Time was when large sums of money were willingly paid for the possession of a single copy, and great risks were run in order to hear portions read. Any kind of biblical study was then prosecuted under great difficulties and with constant fear of persecution. Foxe has said:

Certes, the fervent zeal of those Christian days seemed much superior to these our days and times, as manifestly may appear by their sitting up all night in reading and hearing; also by their expenses and charges in buying books in English, of whom some gave five marks [about two hundred dollars], some more, some less, for a book; some gave a load of hay for a few chapters of St. James or of St. Paul in English. . . . To see their travails, their earnest seekings, their burning zeal, their readings, their watchings, their sweet assemblies, . . . may make us now, in these days of free profession, to blush for shame.

The above was written nearly two hundred years after Wiclif's Bible was published, and now, more than three hundred years later, it is equally true. Even when the Bible is read, it is done in a variety of ways and for a variety of ends. Some read to learn and some to scoff; some that they may find precious messages from God to man, and some in the expectation that they may find contradictions which they may utilize for undermining its influence; some read it merely with an antiquarian interest, viewing it as a literary curiosity of no more practical value than the writings of any ancient scribe; some study it that they may ascertain what are the truths it contains; and others read it with their minds already made up, and endeavor to make all its statements fit in with the theories they hold. The wisest course, acknowledging it to be a revelation from God to man, is devoutly to study the truths it reveals and render willing obedience to its commands.

The composition of the Bible is as varied as its authorship. Every kind of writing finds a place therein. Its histories are mainly concerned with the dealings of the Creator with the creatures He has formed, and, while the history of the Jews is more particularly treated of, events transpiring in Gentile lands are frequently dealt with.

It is not long since a favorite argument of the enemies of the Bible was that its history was unsubstantiated and therefore unreliable. But the past century has witnessed the verification of much that was disputed. The sites of ancient Babylon and Nineveh were unknown a hundred years ago: their existence even was questioned; but today, thanks to the efforts of Sir Henry Rawlinson and Sir Austen Layard, and a host who have followed in their steps, those grand and giant cities of the distant past have been found;

the accumulated alluvium and the dust of centuries have been removed by the excavator's spade, and temples and palaces and libraries have been opened to view. Devoted students have followed up the labors of the excavators, and the unearthed records may now be read. Patient effort has been rewarded with an understanding of the strange cuneiform or wedge-shaped letters, and the grammatical rules that governed the use of the words formed from them. The archaeological records have confirmed the Bible stories concerning the military exploits and imperial splendor of the two great nations of Babylonia and Assyria.

At the middle of last century the Hittites were unknown outside the Bible histories; but today they stand revealed as a powerful people, whose capital city has been unearthed and the records of whose exploits have been found and deciphered, just as have the Assyrian and the Babylonian. The story of oriental exploration is as wonderful and fascinating as the story of Bible transmission, but we have not space to follow it farther than to note the testimony it bears to the accuracy and consequent value of the Holy Scriptures. The following quotation from the beginning of Dr. A. H. Sayce's book, *The Hittites, the Story of a Forgotten Empire*, will admirably point the lesson:

We are told in the Second Book of Kings (7 : 6) that when the Syrians were encamped about Samaria and the Lord had sent a panic upon them, "they said one to another, 'Lo, the king of Israel hath hired against us the kings of the Egyptians, to come upon us.'" About the year 1843 a distinguished scholar selected this passage for his criticism. Its "unhistorical tone," he declared, "is too manifest to allow of our easy belief in it. . . . No Hittite kings can have compared with the king of Judah, the real and near ally, who is not named at all . . . nor is there a single mark of acquaintance with the contemporaneous history."

Recent discoveries have retorted the critic's objection upon himself. It is not the biblical writer but the modern author who is now proved to have been unacquainted with the contemporaneous history of the time. The Hittites were a very real power.

The monuments erected by the kings in celebration of their victories, and the inscriptions on the rocks, with pictures of the campaigns, speak in loud and indisputable tones in support of the biblical narratives and records.



Another kind of writing in the Bible is prophecy, which someone has aptly defined as "history written beforehand." Such indeed it is, and it is here that the divine inspiration of the Bible is more plainly seen, perhaps, than anywhere else. The Bible foretells the histories of nations hundreds, yea, thousands, of years beforehand. This is something beyond the power of man. No human being can foretell, with any degree of accuracy, the destinies of individuals, nations, or empires for a few years, or even months or days, as evidenced by the fallacious guesses of politicians, statesmen, and newspaper writers for the past few years in relation to the nations of Europe. Who would have said ten years ago, or even less, that the mighty nation that aspired to world empire and sought to attain it in full confidence of its military supremacy, would today be at the mercy of those whom it esteemed "contemptible," or that its vain-glorious monarch would be wasting his years as an inglorious fugitive? Nations have gone and others have taken their places; empires and monarchies have given way to republics; kings have been deposed and presidents elected in their stead; and international relations are in a state of perpetual change. An Irishman is credited with the remark that "it isn't wise to prophesy till after the event," and, like many other Irish sayings, there is much wisdom in it—that is so far as human prophesying is concerned. But with divine prophecies, with Bible prophecies, it is a different matter. In them the destinies of nations are predicted for thousands of years, and without a single error in the predictions; this would have been as impossible for human foresight then as now. Mighty empires should vanish entirely; some then unknown should arise; and others, weak by comparison, should continue to be. Babylon and Assyria, glorious when the prediction was made, should become waste, howling wildernesses. Tyre, the mart of nations, should become a place for the fisherman to spread his net. Egypt should continue, but be the basest of kingdoms. Moab and Ammon should pass completely off the scene. The empires of Persia, Greece, and Rome should rise and flourish and decay. The small, feeble, despised Jewish nation should endure terrible persecution and oppres-

sion, and in dispersion the Jews should maintain their individuality and identity, and they should at last be restored to favor among the nations and return to their land. In every instance the prophecy was literally fulfilled, testifying unequivocally to the divine inspiration that was back of them all.

Biography, or the history of individuals, is dealt with, not as men are wont to write the life-stories of their fellows—prejudiced to give prominence to either the good deeds or the bad; but faithfully recording the facts of the lives it makes mention of, neither sparing the sins of the king nor obscuring the good deeds of the poorest and most humble. Its poetry is of the purest and loftiest character. Its songs are in celebration of some great event that actually has happened or prophetic of things that will surely come to pass. Its metaphors are the most beautiful and expressive. What writings can compare with the Psalms for lofty imagery and spiritual thought? Its code of laws is the most equitable that ever was framed, and a community founded upon and controlled by the ethics of the New Testament would approximate very closely to the perfect ideal.

The sixty-six books of the Bible as we have it today are divided into the Old Testament, containing thirty-nine books, and the New Testament, containing twenty-seven. These are the books that are universally recognized as of divine origin and so have been assigned a place in what is called the "canon" and are therefore "canonical." Some Bibles today contain a number of other books known collectively as the Apocrypha and placed between the Old and the New Testaments. The Apocrypha is contained in the Roman Catholic, or Douay Bibles, but since about a hundred years ago has been omitted from the Authorized Version. The evidence for the genuineness and divine origin of these apocryphal books has been so much questioned that they have now been eliminated. Besides these canonical and apocryphal books a place has been claimed for some others, but it was very early recognized that they were spurious, and they were not admitted into the Bible. Such are some apocryphal gospels, whose absurd stories concerning Jesus readily convinced devout Christians of their

unreliability. The sixty-six books that remain in the canon, or recognized list of genuine and divine books, are there because the evidence for their divine origin is entirely satisfactory to scholars and theologians.

The Bible books were originally written by hand, principally on parchment or vellum, made from the skins of sheep, calves, and antelopes. These originals and early copies of them are known as "manuscripts" or hand-writings. It was a tedious job to make copies by hand, which was the only way known until a little more than four and a half centuries ago, and the copyists were known as scribes or writers, from the Latin word *scribo*, "I write." The products of the scribes' labors were known as "scriptures" or "writings." Today we speak of the Bible as the Holy Scriptures, or Holy Scripture, that is, the holy writings, or writings about holy or sacred things. The scribes, on account of being familiar with the contents of the writings, became teachers and were held in considerable esteem.

Another form of writing was by impressing soft clay with the edge of a hard substance, making a deeper impression at one end than at the other, and giving wedge-shaped characters. The clay tablets, having been baked, could be stored indefinitely. Many such tablets, containing school lessons, legal documents, religious records, and other matters, have been found in the oriental excavations and may be seen in the museums of this and other lands.

In Egypt, especially, the stems of the papyrus plant were dried and used for writing on with ink, much in the same way that in Canada birch bark is split into thin sheets and used for writing.

No original manuscripts of the books of the Bible are known to exist today. Time, fire, war, and other causes have destroyed them all. Nor are there any very early copies of the originals. The earliest Greek manuscripts belong to the fourth century and the earliest Hebrew to the tenth century of the Christian Era.

When the contents of the ancient manuscripts were translated from the languages in which they were first written into other languages, such translations were known as "versions" or "turnings." The originals of the Old Testament,

having been written principally in Hebrew, with a small portion in Aramaic, were later translated into Greek, Samaritan, Syriac, Latin, and other languages. The New Testament, most of which, if not all, was written in Greek, was translated into Latin, Syriac, and other languages. Versions have now been made of both Testaments in nearly all languages of the world.

In the early Christian centuries it was a custom, as it is now, for theological writers and teachers to make reference to, or quotations from, the Holy Scriptures in their addresses, letters, or commentaries, just as Jesus and the apostles frequently referred to, or quoted from, the Old Testament Scriptures. It has been said that the whole of the New Testament may be found in the patristic writings—the writings of the early Christians, or the Fathers of the early church.

The originals having been lost, it is from the manuscript copies in the original languages, the versions in other languages, and the patristic quotations that we get our knowledge of what the originals contained. Infidels have made much of the mistakes that exist in the modern English Bible and have declared it to be unreliable on that account. That there are mistakes in the present copies of the Bible no reasonable person will deny; but that for the principal object of the book, the salvation of mankind, it is untrustworthy does not necessarily follow. Is it to be wondered at that there are a few mistakes in a book that was written by half a hundred persons, who lived during a period of fifteen hundred years, who wrote in different languages and different lands; a book written by all sorts and conditions of men and women; a book that has been revised, edited, and copied time after time, translated and retranslated into language after language? Is it to be wondered at that some small item should be left out by some copyist or translator, or that some details, especially numbers, should have been copied erroneously? It is not. The wonder would be if there were no mistakes at all. Let any who have had experience in copying—and, at times, in copying things almost, if not quite, illegible—calmly think over the fact that a book which has had such a long and wonderful history should be

as free from errors as it is. It must be admitted that there are errors in the Bible as we have it; he would be ignorant or foolish who would deny the fact. But whatever errors there are, they do not in any wise affect the authenticity, the genuineness, or the intrinsic value of the Bible as a whole or of any of its constituent books in particular.

Some errors are purely errors of transcription, when a scribe mistook one letter for another. That was easily possible, for some letters have such slight differences that a careless scribe would not make them distinct, and the next copyist would probably mistake one letter for another; such mistakes would result in a word of different meaning getting into the text, and the error would in all probability be repeated in subsequent copies. It will easily be seen from this that the earlier the manuscript, the more probability there is of its being correct—although a late copy made from a correct manuscript would in all likelihood be more accurate than an earlier copy made from an incorrect manuscript; therefore it is not an invariable rule that the earlier the manuscript, the more correct it is. The importance of the early manuscripts will appear later in our considerations.

Again, a scribe may have omitted something, and on going over it again may have noticed the omission and put the missing portion in the margin. Later on, another copyist may have left the marginal portion out entirely, not knowing whether it really belonged in the text or was merely a side-note made by a previous scribe.

Again, an early scribe may have done something of the same kind as has been done in our modern printed Bibles. He may have put some note of his own in the margin, by way of comment or explanation, which another copyist may have put into the text, thinking it originally belonged there and that the former scribe had at first omitted it and then put it in the margin. That error would be repeated in subsequent copies.

Yet again, after theological disputations had arisen in the church, things may have been either deliberately inserted to uphold an argument, or put on the side and later incorporated by a copyist.



Instances of errors of these kinds occur at the present day, as anyone can testify who has had anything to do with copying manuscript, especially if the work is long and tedious: they were just as likely to happen at any period of the past. Men's eyes grew tired then, as now, and errors doubtless arose from that cause, as well as from carelessness or deliberate intention.

A peculiarity of the early manuscripts may have been the cause of some errors. They were written with capital letters only, and without spaces between the words. When divisions were made, a scribe may have made a division in the wrong place and so have made an incorrect copy, or a translator may have mistaken the words and given a wrong translation—just as the little boy is said to have done with the motto his father put up in his room. The father was an infidel and put up the following letters: GOD IS NOWHERE. He intended it to be read: "God is nowhere," but his son read it, "God is now here."

In copying it is easy for the eye to rest on the wrong line, and a portion is either skipped or duplicated, according to whether the eye has gone forward or backward in its glance. Even in printed matter errors of this kind are made. In the first edition of the King James Version of 1611, a duplication of three lines is made in the tenth verse of the fourteenth chapter of Exodus.

Enormous labor has been bestowed by scholars in examining the manuscripts and versions with a view to getting as near as possible to the original text, and although there have crept in many thousands of various readings in the centuries that have elapsed since the originals were penned, many of them are of minor importance and many are duplications, and the really important ones that are still matters of discussion are now few indeed. One of the members of the American Revision Committee, Dr. Ezra Abbot, has said in his *Critical Essays*:

The *number* of "various readings" frightens some innocent people, and figures largely in the writings of the more ignorant disbelievers in Christianity. "One hundred and fifty thousand various readings!" Must not these render the text of the New Testament wholly uncertain, and thus destroy the foundation of our faith?

The true state of the case is something like this. Of the one hundred and fifty thousand various readings, more or less, of the text of the Greek New Testament, we may, as Mr. Norton has remarked, dismiss nineteen-twentieths from consideration at once, as being obviously of such a character, or supported by so little authority, that no critic would regard them as having any claim to reception. This leaves, we will say, seven thousand five hundred. But of these, again, it will appear, on examination, that nineteen out of twenty are of no sort of consequence as affecting the sense; they relate to questions of orthography, or grammatical construction, or the order of words, or such other matters as have been mentioned above, in speaking of unimportant variations. They concern only the form of expression, not the essential meaning. This reduces the number to perhaps four hundred which involve a difference of meaning, often very slight, or the omission or addition of a few words, sufficient to render them objects of some curiosity or interest, while a few exceptional cases among them may relatively be called important. But our critical helps are now so abundant that in a very large majority of these more important questions of reading we are able to determine the true text with a good degree of confidence. In the text of all ancient writings, there are passages in which the text cannot be settled with certainty; and the same is true of the interpretation.

It was good advice which the great scholar Bengel gave to his pupil Reuss, to whom he wrote:

Eat simply the bread of the Scriptures, such as you find it; and be not disturbed if perchance you find here and there a little fragment of the millstone which has fallen into it. You may now dismiss all the doubts which once horribly tormented me. If the Holy Scriptures, which have been copied so often, and which have so often passed through the imperfect hands of fallible men, were absolutely without variations, the miracle would be so great that faith in it would be no more faith. I am astonished, on the contrary, that there has resulted from all the transcribing a no greater number of different readings.

In an article in the *North American Review*, a writer made some interesting comparisons between the writings of Shakespeare and the Scriptures, which show that much greater care must have been bestowed upon the biblical manuscripts than upon other writings, even when there was so much more opportunity of preserving the correct text by means of printed copies than when all the copies had to be made by hand. He said:

It seems strange that the text of Shakespeare, which has been in existence less than two hundred and eight years, should be far more uncertain and corrupt than that of the New Testament, now over eighteen centuries old, during nearly fifteen of which it existed only in manuscript. . . . With perhaps a dozen or twenty exceptions, the text of every verse in the New Testament may be said to be so far settled by general consent of scholars, that any dispute as to its readings must relate rather to the interpretation of the words than to any doubts respecting the words themselves. But in every one of Shakespeare's thirty-seven plays there are probably a hundred readings still in dispute, a large portion of which materially affects the meaning of the passages in which they occur.



BIBLE HOUSE, NEW YORK



## CHAPTER II

### THE POPULARITY OF THE BIBLE

**T**HE Bible has often been spoken of as the Book of Books. For this there is a twofold justification. In the first place it is the Book of Books because it is one book containing many. It is, in fact, a library in itself. Its name, the Bible, is derived from *biblia*, "the books." There are sixty-six books of varied authorship and composition, each complete in itself, yet each connected with all the others by a unity of thought and purpose.

In the second place, it is pre-eminently the Book of Books because of all books it is the best known and the most revered. It has had a more interesting history than any other book, and it excels all in its importance to, and influence upon, mankind.

It is wonderful that the Bible should hold the position that it does in the minds and hearts of all civilized people, in view of the persistent efforts of its enemies to displace it. No more bitter words or deeds have ever been directed toward any book than those wherewith the Bible has been assailed by its enemies: yet today it stands supreme—the Book of Books. Men have endeavored to list the best books in the world, and they always include the Bible and usually assign to it the first place. No "best seller" has ever approximated the sale of the Bible. Millions upon millions of complete copies or parts have been sold in nearly every country of the world. It may be had in several hundred languages and dialects, comprising translations into almost every spoken tongue. Missionary enterprise and colporteurs' energy have carried it to the remotest portions of the globe. People the world over have desired the Bible and its message. As Bishop Heber so beautifully expressed it:

From Greenland's icy mountains, from India's coral strand,  
 Where Africa's sunny fountains roll down their golden sand,  
 From many an ancient river, from many a palmy plain,  
 They call us to deliver their land from error's chain.

What though the spicy breezes blow soft o'er Ceylon's isle,  
 Though every prospect pleases, and only man is vile;  
 In vain, with lavish kindness, the gifts of God are strown;  
 The heathen, in his blindness, bows down to wood and stone.

Can we, whose souls are lighted with wisdom from on high—  
 Can we to men benighted the lamp of life deny?  
 Salvation! O Salvation! the joyful sound proclaim,  
 Till each remotest nation has learned Messiah's name.

Although the Bible is so well known and may be had for small cost in any land; although in every civilized country there are few homes which do not contain one or more copies of the whole or some part; yet there is much ignorance as to its origin and structure, its content and meaning, and its wonderful history.

With a vague idea that the Bible is divine, there are persons so simple-minded as to imagine that it fell down from heaven direct and complete, in much the same form as Moses received the tables of the law, graven by the hand of God; or as the Ephesians in Paul's day fancied that the image of Diana fell down from Jupiter. Such, however, is not the case. It is a long story and a wonderful one, the story of how God inspired men to write His messages and to record His dealings with, and His promises to, mankind—how, first by word of mouth, and then by writing in various tongues, that record has come down to us in its present form and in our mother-tongue. This wonderful story will be unfolded as we proceed in our considerations.

It cannot be too much emphasized that the Bible is of divine origin. Its preservation against the attacks of its enemies has been watched over by the providence of its Author. H. L. Hastings has forcibly illustrated the way in which the Bible has survived the attacks of infidelity and skepticism, in the following words:

Infidels for eighteen hundred years have been refuting and overthrowing this book, and yet it stands today as solid as a rock. Its circulation increases, and it is more loved and cherished and

read today than ever before. Infidels, with all their assaults, make about as much impression on this book as a man with a tack-hammer would on the Pyramids of Egypt. When the French monarch proposed the persecution of the Christians in his dominion, an old statesman and warrior said to him, "Sire, the Church of God is an anvil that has worn out many hammers." So the hammers of infidels have been pecking away at this book for ages, but the hammers are worn out, and the anvil still endures. If this book had not been the book of God, men would have destroyed it long ago. Emperors and popes, kings and priests, princes and rulers have all tried their hand at it; they die and the book still lives.

To use another simile, the waves of infidelity have dashed themselves against the rock and been broken and rolled back, but the rock remains uninjured and still stands firm. As the hymn says:

Vain floods that aim their rage so high!  
At His rebuke the billows die.

The remarkable popularity of the Bible is mainly the result of the efforts of the British and Foreign Bible Society, the American Bible Society, and other similar agencies. For more than a century these excellent organizations have been engaged in issuing copies of the Scriptures and in sending forth messengers to distribute or to sell the versions in various lands. The circulation of no other book has in any way approximated the circulation represented in the activities of the various Bible Societies.

The British and Foreign Bible Society was organized in London, England, in 1804, and its present headquarters are at the Bible House, 146 Queen Victoria Street, in that city. The president for the year 1921-22 is H. R. H. the Duke of Connaught, and the numerous vice-presidents, some of whom have held office since 1877, include high dignitaries of the Episcopal and Nonconformist churches, noblemen, statesmen, and prominent business men. The society had, at the end of its one hundred and seventeenth year, 5128 auxiliaries, branches, and associations in England and Wales, and outside Great Britain about 4750 auxiliaries and branches, mostly in the British Dominions and Colonies.

The expenditure of the society for the year which ended March 31, 1921, was £447,183, or \$2,177,781, and the total



BIBLE HOUSE, LONDON

expenditure since March, 1804, has been £18,919,374 17s od, or \$92,137,351. In its one hundred and seventeenth year the society issued 801,796 complete Bibles, 727,307 New Testaments, and 7,126,678 portions of the Bible, making a total of 8,655,781. The largest number of issues in any one year was 11,059,617 for the year ending March 31, 1916. The total of the issues in one hundred and seventeen years is 319,470,209, made up of 63,750,833 Bibles, 98,630,630 New Testaments, and 157,088,746 portions. Complete Bibles have been issued in 135 languages, New Testaments in 126 more, and portions of the Bible in 277 more, making a total of 538 languages to March 31, 1921. A number of editions in other languages have been issued since that date, and others are being added right along.

The Bible House of the British and Foreign Bible Society is a handsome structure, as will be seen from the illustration. It is in the very heart of London near the Bank of England and the office of *The Times*. The dome of St. Paul's Cathedral shows behind the house, and the red-brick church of St. Andrew-by-the-Wardrobe is next to it. The Bible House is built near the site of the old Blackfriars Monastery where Wiclif was tried before the papal legate on a charge of heresy. Over the entrance door are the words, "The Word of the Lord endureth for ever." The foundation stone of the present building was laid June 11, 1866, by the late King Edward VII when he was Prince of Wales. The library contains over twelve thousand volumes in more than five hundred languages, having been enriched in 1890 by the addition of more than twelve hundred English Bibles and Testaments collected by the late Francis Fry, to whom reference will be made later; and in 1909 by the remarkable collection of one of the Revisers of 1870-1885, Dr. Christian D. Ginsburg, which includes many early printed Hebrew and German Bibles. There are many of the "curious" Bibles and an interesting relic, a chained Bible; and a showcase illustrates the history of the English printed Bible from Tindale's New Testament to the late Revised Version. Anyone visiting London should not fail to visit the Bible House.



The American Bible Society was formed in 1816. Societies had existed for several years previous to that year in various parts of the Eastern States. The first was founded in Philadelphia in December, 1808; the next in Connecticut in May, 1809; the next in Massachusetts in July, 1809; the next in New York in November, 1809; and the next in New Jersey in December, 1809. Numerous other societies sprang up in various parts of the United States, and the British and Foreign Bible Society helped them all with congratulations and the State societies with funds; by 1816 more than fifteen thousand dollars had been thus contributed.

In May, 1816, Elias Boudinot, president of the New Jersey Bible Society, called a meeting of representatives of the various societies, and the American Bible Society was organized with Mr. Boudinot as its first president. Since that time the American Society has been working along similar lines to those of the British and Foreign Society, and in the year 1920 there were issued by it 313,757 Bibles, 717,319 New Testaments, and 2,776,325 portions of the Bible, making a total of 3,825,401. The total issues for one hundred and five years, 1816-1920, were 25,280,930 Bibles, 116,448,410 New Testaments and portions of the Bible, or a total of 141,729,340. The largest annual issue was 7,761,377 in 1916.

The American Bible Society has its headquarters at the Bible House, Astor Place, New York City, where since 1853 its presses have been printing the Scriptures in 68 languages and six embossed forms for the blind. Other presses are owned and operated by the Society in some of its foreign agencies. The expenditures of the society for the year 1919 totaled \$858,348.52.

Two testimonies to the value of the Bible Societies may be given here.

John Jay, first chief Justice of U. S. A., said;

By conveying the Bible to the people we certainly do them a most interesting act of kindness.

Guizot, the French historian, said:

Bible societies are but instruments and servants of the divine activity which it is not within the power of man to baffle or disturb.

From the great presses of the Universities of Oxford and Cambridge, and from numerous private presses as well, many more copies are issued annually, and it has been estimated that twenty-five millions would not be an extravagant figure for the total annual output of Bibles and portions of the Scriptures at the present time.

When the Revised Version was published in England in May, 1881, it was simultaneously published in the United States. Before the date of publication the English publishers had received orders for more than a million copies. In New York the streets were blocked with wagons waiting for copies of the book as they came over from England. The contents were telegraphed to Chicago on Saturday, and nearly a hundred compositors and proofreaders worked on Sunday editions of two Chicago newspapers that printed the whole of the Gospels, Acts, and Romans, the day after publication in New York. Before the end of that year nearly half a million copies of the English edition were sold by one publishing house in New York, and a number of American editions were printed and many thousands of copies sold. No other book ever created such a sensation as that. The Book of Books is indeed a wonderful book.

Concerning the popularity of the Bible, an eminent American preacher, Theodore Parker, has said:

This collection of books has taken such a hold on the world as no other. . . . It goes equally to the cottage of the plain man and the palace of the king. It is woven into the literature of the scholar, and colors the talk of the street. The bark of the merchant cannot sail the sea without it; no ship of war goes to the conflict, but the Bible is there. It enters men's closets, mingles in all the grief and cheerfulness of life. The affianced maiden prays God in Scripture for strength in her new duties. Men are married by Scripture; the Bible attends them in their sickness, when the fever of the world is on them; the aching head finds a softer pillow when the Bible lies underneath; the mariner, escaping from shipwreck, clutches this first of his treasures, and keeps it sacred to God.

In "Present Day Tracts," No. 23, *The Vitality of the Bible*, Professor Blackie comments on the influence the Bible has had upon individual, family, and social life, and draws the conclusion that it is indeed "the Word of God that



liveth and abideth for ever." He further says that we should be perplexed, "were we to set about counting all the literature that has sprung from the Bible, to glance at the history of Art, to try to reckon all the paintings of the first quality that have been founded on Bible scenes, or the music that has been inspired by Bible truths, or the poetry that has owed its soul to Bible influences, or the civilizations it has moulded, or the legislations it has controlled, or the institutions it has created." Again he says, "The Bible is a unique phenomenon. It holds and has held in this world a place never equaled, never even approached by any other book. . . . It never becomes antiquated, never survives its usefulness, never acquires a decrepit look; Time writes no wrinkles on its brow; it flourishes in the vigor of immortal youth."

Two recent examples of the popularity of the Bible have been found in the public press. The *Bluefield Daily Telegraph*, at Bluefield, West Virginia, on May 4, 1922, commenced the publication, in serial form, of the New Testament, printing at the head of a double column, "Read the Bible with us," and printing an editorial calling attention to the fact.

In the *Evening Bulletin*, Philadelphia, there appeared on February 9, 1922, the following editorial note:

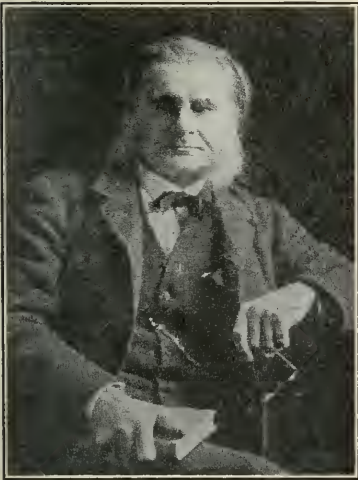
#### BIBLE THE BEST SELLER

Best sellers come and best sellers go from season to season as authors and publishers manage to strike the vagrant fancy of American readers. Their circulation may be reckoned by the hundred thousand, and in a few instances like "Uncle Tom's Cabin" and "Ben Hur," may boast of millions, with "David Harum" leading the van for best sellers written in the past quarter century. But year in and year out the Book of Books laughs all others to scorn as puny competitors when annual sales are computed.

Taking the United States alone, and leaving out of account the energetic operations of British and other European agencies for the circulation of the Scriptures, the American Bible Society reports that last year it distributed 4,286,380 Bibles, New Testaments and portions of each. The field covered included both home and foreign missions. This, however, is apart from the enormous sales of Holy Writ by the private publishing firms, who chiefly supply the well-to-do church-going population.

The cultural value of this profuse dissemination of sacred literature is incalculable. In spite of the disconcerting ignorance of the Bible which is frequently encountered among college students, there is reason to feel that the reading of the Old and New Testaments enters into the religious exercises of as large a proportion of the people as ever before.

College men are being brought to perceive that ignorance of the Bible is less excusable than almost any other form of ignorance, and under the leadership of Dr. Josiah H. Penniman, Acting Provost of the University of Pennsylvania, the undergraduates are getting acquainted with the Scriptures. Similar reports come from other colleges and universities. The work of the Gideons in placing a Bible in every hotel room in the United States and Canada is another influence which brings the traveling public in touch with the treasures of the Bible. So its primacy as a best seller, unapproachable by any other book, is permanently assured.



T. H. HUXLEY  
A Famous English Professor



JOSIAH H. PENNIMAN  
Acting Provost  
University of Pennsylvania  
*(Photo. by Gutekunst)*

## CHAPTER III

### THE TESTIMONY OF EMINENT PERSONS TO THE VALUE OF THE BIBLE IN THE LIFE OF THE INDIVIDUAL AND THE NATION

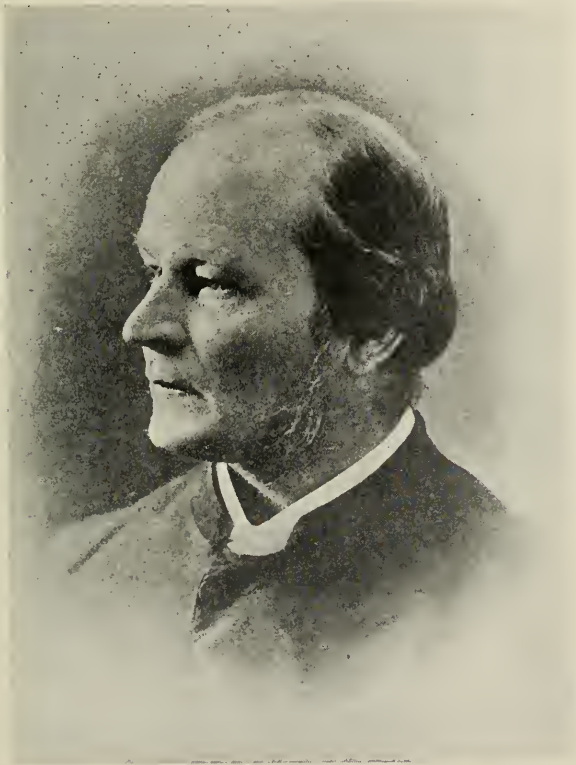
I WAS present some years ago at the annual meeting of the Birmingham auxiliary of the British and Foreign Bible Society, when a great biblical scholar and editor, Dr. J. J. S. Perowne, Bishop of Worcester, presided, and another great scholar and writer, Dr. F. W. Farrar, Dean of Canterbury, delivered the principal address. It was entitled "The Bible," and the lecturer gave expression to his own high estimate of the sacred book, and, from his great store of knowledge concerning men and their writings, referred to the statements of great men in varied walks of life who all gave it the highest place in their esteem. So far as I know, that address was not published, though it richly deserved to be; but as I took complete shorthand notes I shall here reproduce it. Some of the testimonies it contains may be found in some of the volumes of Dr. Farrar's sermons and essays.

#### THE BIBLE

One great reason—there are multitudes of reasons, of course, why the Bible is better adapted for the instruction of all mankind—but one reason is because the Bible is not one book, but many books—thirty-nine of the Old Testament and twenty-seven of the New. The very word "Bible" means "the books"; and there has been considerable discussion of late years as to what are the best hundred books. Well, I can tell you in one breath sixty-six of the best of them, and those are the sixty-six books of the Bible.

More than that, the Bible is not a book, it is a literature; and as the great Edmund Burke said, "It is an infinite collection of the most venerable and the most varied literature." The Bible

consists, then, not only of one complete revelation, but also of many separate elements of truth, beauty, and grandeur. It is as the wide sea; it is as the great sea-shore; it is as a paradise filled with the forest trees of God. On the wide sea every separate wave may flash in the sunlight with innumerable laughter; and on the wide sea-shore every single sand grain, as it catches the



DR. F. W. FARRAR

gleam, may flash forth into an emerald or into a pearl; and in this paradise of the trees of God every single leaf is for the healing of the nations. But still, the sea and the shore and the forest are greater than the waves, than the sand grains, than the separate leaves. And the Bible in its immensity as one revelation transcends even the special beauty and instructiveness of its many separate and glorious truths.

Now, one great element in the adaptation of the Bible as the best fitted for the elevation of the lives of all mankind is, as I have said, its immense variety. The Bible is everything for some and it is something for all. It would be a great loss to us if the Bible were like the Zend Avesta of the Persians or like the writings of Confucius among the Chinese—if it were the work of one limited and monotonous mind. Again, it would be a great loss to us if the Bible were entirely or mainly like the Vedas of the Hindu—poetry. It would be a great loss to us if, like the books of the Buddhists, it had been written centuries after the events which it records and by those who are entirely forgotten.

We are saved from these elements of imperfection in the Bible. By the very power of its structure it appeals to all sorts and conditions of men. The Bible was written not only by the poor but by the rich, by the lowly as well as by the exalted, by kings and peasants, by warriors and husbandmen, by poets and chroniclers, by ardent enthusiasts and calm, dispassionate reasoners, and, touched by so many fingers, our hearts can but respond to one note or other of that manifold music. At the mere turning of a page we may discourse with Solomon the magnificent or with Amos the humble gatherer of sycamore fruit; we may be listening to David the psalmist warrior or to Matthew the Galilean publican.

Now consider the New Testament by itself. You have Peter, a bold, impetuous, and practical Galilean. In Paul you have a fusile apostle, transformed as it were by one flash of lightning; from a narrow-minded persecutor becoming, indeed, the foremost champion of truth and liberty and light. In James, again, you have an esthetic, a nazarite; he rises, as it were, to speak to us with the long locks of the nazarite streaming over his shoulders and over the white linen robes which he habitually wore. John again, totally different from the others, is the listener whose whole soul is bathed in the light of eternal ideas, as though a white cloud palpitated splendor because it had been cradled near the setting sun. And each of these great apostles has a different aspect of truth and a different lesson for us.

The Bible may be compared to a great mountain on which are many stones. You walk over the mountain and pick up what looks like a common brown flint. You are about to throw it away. Something perhaps makes you strike it with your hammer, and you find that inside it there is what is called a crucic cavity, that is to say, a hole filled with amethysts of the most lovely purple. In the same way there is many a text that is filled with something which the careless reader lacks—an ordinary and not very significant text, you think. You break it open by the hammer of prayerful meditation, and find it full of crystals of purple of a "light that never shone on land or sea."

The Bible, as Augustine so finely said, has shallows which men may ford and depths which the elephant cannot swim. It



has mountains and valleys, sunrise and sunset; it has barren deserts and green pastures; it has lilies of the field and the shadow of a great rock in a weary land.

I could not dwell too much upon the infinitude and variety of riches which you may find in the sacred page; but that you may not take my evidence for it, I want to bring before you five entirely separate testimonies of men as different from each other as it is possible to be, every one of whom agrees in overwhelming and eloquent testimony to the grandeur and riches of the Scriptures. One shall be a Romish cardinal, another shall be a Jewish literateur, the third shall be an American Unitarian, the fourth shall be a German critic, and the fifth shall be a French agnostic; and if all these five agree in speaking in the same language, in exactly the same terms in which I have spoken, I think you will agree that I am only speaking the innermost conviction of mankind.

Let us begin with the Roman cardinal. He was your neighbor. He lived in Edgbaston and died in Edgbaston—the great Cardinal Newman. He said: “Its light is like the vault of heaven in its clearness; its vastness is like the bosom of the sea; its variety is like the scenes of Nature.”

I will go on to the Jewish skeptic, Heinrich Heine. He was by birth a Jew and by religion an unbeliever. He spent a day in the unusual task of studying the Scripture. When he closed it in the evening he exclaimed: “What a book! The whole world is in it—sunrise and sunset, promise and fulfilment, birth and death; the whole drama of humanity is in this book. It is rooted in the deepest abysses of creation, and it towers up behind the blue gate of heaven.”

I will pass on from the Jewish skeptic to the American Unitarian, Theodore Parker, an eloquent and eminent preacher. He said: “The literature of Greece, which rises as incense from that land of temples, has never had half the influence on the world which has this book of a despised people. The sun never sets upon its gleaming page.”

I will pass on from the American Unitarian to the great German critic, Heinrich Ewald. One day Dean Stanley paid him a visit in his home in Germany. While they were talking together a New Testament which stood on the table opposite them fell to the ground. Ewald stepped forward, picked up the book, and with indescribable enthusiasm exclaimed: “In this little book is all the best wisdom of the world.”

Now take the French unbeliever whose writings have added much to the unbelief of the world, Ernest Renan. Renan said: “The Bible is, after all, the great consoling book of humanity.”

Having quoted five such remarkable testimonies, we can fairly say of the Scripture, as someone has said, that its eclipse would be the return of chaos, and that its extinction would be the epitaph of history.



And yet, in the midst of all this immense variety, there is still a great, sublime unity. The Old Testament, we are told in our article, does not contradict the New. No; the Old does not contradict the New, but it is different from the New, just in the same way as a splendid vestibule is different from the golden shrine of the temple, and just in the same way as the rosy dawn differs from the noonday of the Sun of Righteousness rising with healing in His wings.

In the Old and the New Testaments alike, the whole of their hidden meaning pointed forward by the medium of prophecy, or backward by the glance cast by those who succeeded Him, to Christ. Sin and salvation, the law and the gospel, the foe and the deliverance, are the meaning of the old and new dispensations. And in the whole of the teaching also of Christ Himself, as through the rest of Scripture, there runs one rich, golden thread which is the majestic supremacy of God and the moral law, of which a great German philosopher said that it was the only thing which could compare in its awe-inspiring power to the starry heaven above. Only consider how that magnificent lesson of the eternal sanctity of the moral law runs through the whole of the Bible! You read of Noah that he was to the antediluvians a preacher of righteousness. You see Moses descend from the mount, his face shining with the epiphany of God: he then says to the people: "Observe the law that I have commanded, for it is not a vain thing for you: for it is your life." You see Samuel speaking to the disobedient king who thought so much of the duty of sacrifice, and saying to him: "Obedience is better than sacrifice, and to hearken than the fat of rams." You go on to Micah, and he says: "What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" You ask Isaiah, and he says: "Bring no more vain oblations. Wash you; make you clean." You go to Hosea, and in the favorite quotation of our Lord he says: "I will have mercy rather than sacrifice." It is the one lesson of all the mighty Hebrew prophets, and Israel was to the nations, pre-eminently, the uplifter of the banner of righteousness.

You come to the New Testament, and Peter says to you: "Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." And James says to you: "Faith without works is dead." And Paul says to you that the end of the law is charity out of a pure heart. And John says to you that love is the fulfilling of the law. And if you go to the law of Christ, again you have the answer to the most solemn question that can possibly be framed by the lips of man. The young ruler came to Him, running, kneeling, prostrating himself before Him and saying to Him: "Master, what shall I do to inherit eternal life?"

He said unto him: "But if thou wouldst enter into life, keep the commandments." Throughout the whole of the Bible, then, Old and New Testaments alike, runs that majestic unity of the one lesson that the end of all the scheme of salvation is to procure that forgiveness of sins which shall restore man, not by his own efforts, but by the grace of Christ, to righteousness, and so reconcile him to God.

It is because of the sublime unity of that lesson that we are not in the least afraid of attempting to put the Bible, without note or comment, without gloss or inference, into the hands of all mankind. The page of the Bible stands like the cerulean arch, which is majestic in its simplicity. But the notes and comments, glosses and inferences of man, and especially of age after age of erring priests with their perpetual bickering and strife, only tend to obscure its beauty. It is for this reason that the Bible is and ever must be the special Book for the education of the human race. I am in favor of a biblical education, so that it be an education honestly biblical. I believe that in the foundation of education, the Bible, lie all the great eternal truths of Christianity, and I will quote to you the very eloquent and remarkable testimony of a man whom at any rate you will not suspect of being a bibliolator. I will quote to you the testimony of a leading man of science, Professor Huxley. He made a memorable speech before the London School Board, in which he used these words: "I have been seriously perplexed to know how the religious feeling, which is the essential base of conduct, can be kept up without the use of the Bible. . . . By the study of what other book could children be made to feel that each figure in the vast historical procession fills, like themselves, but a momentary space in the interval between the eternities, and earns the blessings or the curses of all time, according to its efforts to do good and to hate evil, even as we also are earning the payment for our work?"

I cannot add any testimony at any rate more emphatic, more eloquent, and more unsuspected than that as to the value of the Bible as the main instrument in the education of the people. Although much, of course, might be added to it, it is a testimony both valuable and eloquent.

Then let me pass on to another point. I want to show you that all we have now said of the Bible is confirmed by all history, by all belief, and by all experience. Take the case of the individual. I will only take those who have epoch-making names. I will show you how in one or two instances their whole history was influenced by the power with which a single text took hold upon them.

No man, probably, has ever had a greater influence on the Christian church than Augustine. What wrought his conversion? Mainly, a single text. You all know that he was sitting in his garden and heard a voice singing, "*Tolle, lege; tolle, lege*"—"Take

and read; take and read.' He had never heard of any childish game in which these words were used; he made up his mind, therefore, that it was to him a voice from heaven. He went back to a copy of the Epistle of the Romans that had been lying on his table. He opened it and put his finger upon the first text at which he opened. That text was: "Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ and make not provision for the flesh"; and that text acted like a volcanic outburst upon all that was best within him.

Take another instance, the one man who more than any other effected the "bright and blissful Reformation," in which we see, as one writer says, "the truth of the returning gospel bathing men's souls in the fragrancy of heaven"—the case of Martin Luther, also as the case of Augustine, how he was influenced by the message of a single text. You know that he was endeavoring at Rome to perform the tedious works that were required, and the whole course of his life was changed by the text: "The just shall live by faith."

Take one instance more, the case of David Livingstone. When Stanley found him in Central Africa, he said he was moved by the influence of the single text: "Leave all and follow Me."

So you see in instances like that whole epochs of the word have been influenced by the power with which even one single text has taken hold upon the minds of men.

Take the case of a statesman. One of the most eloquent American statesmen was Daniel Webster. He was not a religious man, but when he lay upon his deathbed his physician read to him the verse: "Yea, though I walk through the valley of the shadow of death, yet will I fear no evil, for Thou art with me; Thy rod and Thy staff, they comfort me." And the dying giant was just able to murmur, "Thy rod, Thy rod, Thy staff, Thy staff! Yes; that is what I want."

So in instances far too numerable even to touch upon, you have countless instances that this book has been precious to the greatest intellects as well as to the humblest. Let me add but one. If you were to ask me to name the greatest man of science I should reply "Michael Faraday." Sir Henry Latham told me that he once visited Michael Faraday in his room and found him in tears. He said to him, "Mr. Faraday, I am afraid you are much worse. I am sorry to see you in tears." Faraday said; "No; it is not that." And, pointing to the open Bible before him, he said with emotion: "If this precious book could guide them, how could thy people go so wrong as they do?" So on, then, in instance after instance, in the greatest men of science and the greatest statesmen, and the greatest poets; their one basis for hope has been the Bible.

And it has been the same not only with men, but with nations. Take the case of the American President, Andrew Jackson. When

he was lying upon his deathbed he pointed his physician to the Bible and said; "Sir, that Book is the rock on which our Republic rests!"

We have no time to go farther than merely to mention the case of England. In Mr. Green's history, England is described as having been so great and so prosperous, so progressive and so fortunate, because in the reign of Elizabeth it became emphatically the people of one book, and that book was the Bible.

In spite of these testimonies from men of the highest intellect in the world, and even from the greatest nations of the world, which I might indefinitely multiply, there are men so foolish, so shallow, so ignorant, that they think they can demolish the Bible, and they venture to scoff at the Bible. Demolish the Bible?—they might as well try to demolish the Himalayas. Scoff at the Bible?—they might certainly as wisely scoff at the starry heavens themselves. Why, all that is best and greatest in the literature and in the intellects of men is to be found in the Bible. All the best books, all the best pieces of music, all the best pictures are in it. It occupied for years the exhaustive labors of men of high genius like Origen and Jerome; it fired the burning eloquence of Augustine and of Savonarola; it kindled the intrepid daring of Livingstone; it fired the burning zeal of Whitfield; it inspired the fancy of John Bunyan.

Therefore, to conclude, I say we ought with all our hearts to thank God for the possession of this holy book, and also thank God for this society, which has translated it into so many of the tongues of earth, and so far as possible is handing it to the poorest, the youngest, and the humblest of our population—a book for the possession of which in former years even princes yearned in vain. We thank God for that possession, because in that book, from beginning to end, is written the name of Christ, and even the divine law is perpetually spelling out for us that one word—God.

We thank God for that book and we thank God for that society which disseminates it. I think you will be struck with the words of Sir Walter Scott, which even Lord Byron wrote on the first page of his Bible:

"Within this awful volume lies  
The mystery of mysteries.  
Happiest they of human race  
To whom God has given grace  
To fear, to read, to hope, to pray,  
To lift the latch and find the way.  
Better had they ne'er been born  
Who read to doubt or read to scorn."





## PRESIDENTS OF THE UNITED STATES

	GEORGE WASHINGTON	
JOHN ADAMS		ANDREW JACKSON
	THOMAS JEFFERSON	
JOHN QUINCY ADAMS		ZACHARY TAYLOR
	ABRAHAM LINCOLN	

## TESTIMONIES OF UNITED STATES PRESIDENTS

George Washington, the first President of the United States:

It is impossible to rightly govern the world without God and the Bible.

Above all, the pure and benign light of revelation has had a meliorating influence on mankind, and increased the blessings of society.

I now make my earnest prayer that God would be most graciously pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the divine Author of our blessed religion.

John Adams, the second President of the United States:

It contains more of my little philosophy than all the libraries that I have seen; and such parts as I cannot reconcile to my little philosophy I postpone for future investigation.

Thomas Jefferson, the third President of the United States:

I always have said, and always will say, that the studious perusal of the sacred volume will make better citizens, better fathers, and better husbands.

John Quincy Adams, the sixth President of the United States:

The first and almost the only Book deserving of universal attention is the Bible. The Bible is the Book of all others to be read at all ages and in all conditions of human life; not to be read once or twice through and then laid aside, but to be read in small portions of one or two chapters every day, and never to be intermitted except by some overruling necessity. . . . I have for many years made it a practice to read through the Bible once a year. . . . It is an inexhaustible mine of knowledge and virtue. . . .

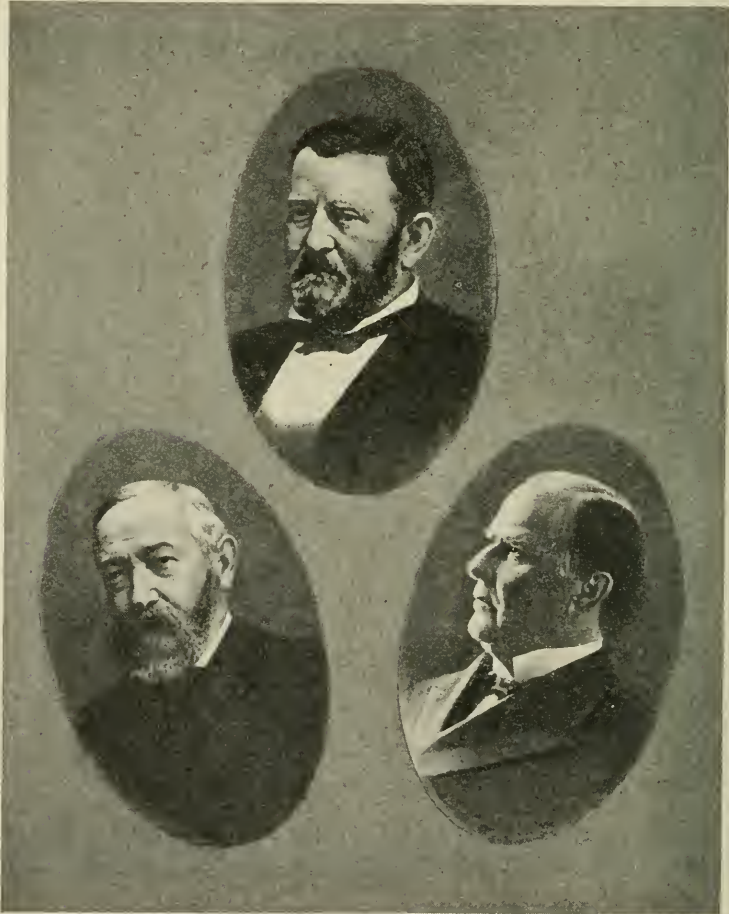
The earlier my children begin to read it, the more confident will be my hopes that they will prove useful citizens of their country and respectable members of society.

The testimony of Andrew Jackson, the seventh President of the United States, that the Bible is the rock on which the Republic rests, has already been referred to in Dean Farrar's address.



Zachary Taylor, the twelfth President of the United States:

It was for the love of the truths of this great and good Book that our fathers abandoned their native shore for the wilderness. Animated by its lofty principles, they toiled and suffered till the desert blossomed as the rose.



PRESIDENTS OF THE UNITED STATES

ULYSSES SIMPSON GRANT

BENJAMIN HARRISON

WILLIAM MCKINLEY

Abraham Lincoln, the sixteenth President of the United States:

I am profitably engaged in reading the Bible. Take all of this Book upon reason that you can and the balance by faith, and you will live and die a better man. . . . In regard to the Great Book, I have only to say that it is the best Book which God has given to men.

President Grant, the eighteenth President of the United States, delivered the following message to the Sunday Schools:

Hold fast to the Bible as the sheet anchor of your liberties. Write its precepts on your hearts and practice them in your lives. To the influence of this Book we are indebted for all the progress made in true civilization, and to this we must look as our guide in the future.

Benjamin Harrison, the twenty-third President of the United States:

If you take out of your statutes, your constitutions, your family life all that is taken from the Sacred Book, what would there be left to bind society together?

William McKinley, the twenty-fifth President of the United States:

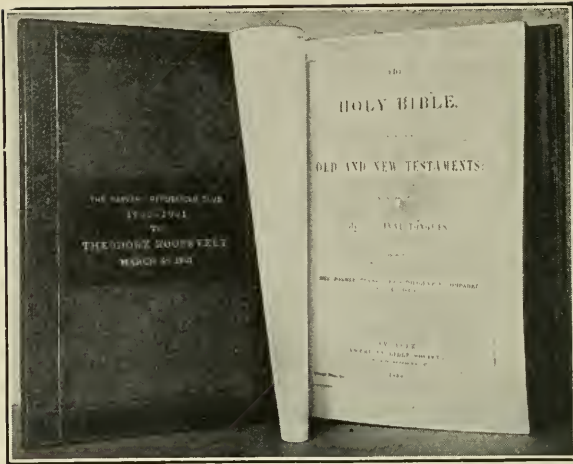
The more profoundly we study this wonderful Book, and the more closely we observe its divine precepts, the better citizens we will become and the higher will be our destiny as a nation.

The teachings of the Bible are so interwoven and entwined with our whole civic and social life that it would be literally—I do not mean figuratively, I mean literally—impossible for us to figure to ourselves what that life would be if these teachings were removed.

The following extracts are from speeches by the late Theodore Roosevelt, the twenty-sixth President of the United States, in reference to the Bible:

Almost every man who has by his life-work added to the sum of human achievement of which the race is proud, of which our people are proud, almost every such man has based his life-work largely upon the teachings of the Bible.

This Book, which in almost every civilized tongue can be described as "The Book," with the certainty of all understanding you when you so describe it.



## PRESIDENT ROOSEVELT'S BIBLE

Presented by the Harvard Republican Club on his inauguration as Vice-President. Always kept on the reading stand at Sagamore Hill

*(Courtesy of American Bible Society)*



## PRESIDENTS OF THE UNITED STATES

THEODORE ROOSEVELT

WOODROW WILSON

*(Copyright Underwood & Underwood)*

The great debt of the English-speaking peoples everywhere is to the translation of the Bible that we all know—I trust I can say, all here know—in our homes; the Bible as it was put forth in English three centuries ago. No other book of any kind ever written in English—perhaps no other book ever written in any other tongue—has ever so affected the whole life of a people as this Authorized Version of the Scriptures has affected the life of the English-speaking peoples.

I ask that the Bible be studied for the sake of the breadth it must give to every man who studies it.

By courtesy of Mr. Herman Hagedorn, secretary of the Roosevelt Memorial Association, I am able to give an account of "Bible Point," a spot made famous because of its connection with President Roosevelt, and now bearing testimony to his habit of Bible-reading. The following is summarized from a brief article issued by the Association, entitled "A Roosevelt Shrine in the Maine Woods," by C. T. Hastings. More than forty years ago, while a student at Harvard, Roosevelt made a vacation trip to Lake Mattawamkeag, some ten miles distant from Island Falls, and was so taken up with the spot that he returned many times. On one occasion he discovered a grove of hemlock, birch, and poplar in a quiet spot at the river's edge a mile or so below the dam. Here he went for hours at a time to read his Bible, and his companions named it Bible Point. A bench has been set between two tall poplars by "Bill" Sewall, the owner of the vacation camps, and on a tree nearby is a zinc box similar to a country mail-box, containing a Bible which has on its fly-leaf the following inscription in "Bill" Sewall's handwriting:

Theodore Roosevelt as a young man came to this place to read his Bible. Friend, this book has been placed here for your use. May you receive from it the inspiration to noble living and high endeavor which he received.

Look up especially the sixth chapter of Micah, eighth verse. Mr. Roosevelt quoted this passage frequently as expressing his ideal of high-spirited living.

It is as applicable to national as to personal experience.

The verse referred to is: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy and to walk humbly with thy God."

A sign, fastened to the tree to call the attention of the passer-by to the meaning of the spot, reads as follows:

This place, to which a great man in his youth liked to come to commune with God and with the wonder and beauty of the visible world, is dedicated to the happy memory of Theodore Roosevelt.

Stranger, rest here, and consider what one man, having faith in the right and love for his fellows, was able to do for his country.

Woodrow Wilson, the twenty-eighth President of the United States, at the official celebration of the Centennial of the American Bible Society, in Washington, May 7, 1916, closed his address on the Bible with these words:

To my mind the colporteurs, the agents of the Bible Society, tramping through country-sides or traveling by every sort of conveyance, in every sort of land, carrying with them little cargoes of books containing the Word of God, and spreading them, seem like the shuttles in a great loom that is weaving the spirits of men together. A hundred years cannot accomplish that miracle, a hundred years cannot realize that vision. But if the weaving goes on, if the light continues to be spread, if men do not lose heart in this great ideal enterprise, it will some day be accomplished, and a light will shine upon the earth in which men cannot go astray.

At a meeting in Denver, May 7, 1911, in celebration of the Tercentenary of the Authorized Version of the Bible, President Wilson, at that time Governor of New Jersey, referred to the Bible as "the Magna Charta of the human soul," and concluded his address with the following declaration and request:

America was born a Christian nation. America was born to exemplify that devotion to the elements of righteousness which are derived from the revelations of Holy Scripture. I have a very simple thing to ask of you. I ask of every man and woman in this audience that from this night on they will realize that part of the destiny of America lies in their daily perusal of this great book of revelations—that if they would see America free and pure, they will make their own spirits free and pure by this baptism of the Holy Scripture.

Again, speaking of a knowledge of the Bible, President Wilson said:



A man has deprived himself of the best there is in the world who has deprived himself of this. . . . There are a good many problems before the American people today, and before me as President, but I expect to find the solution of those problems just in the proportion that I am faithful in the study of the Word of God.

It is very difficult indeed for a man or for a boy, who knows the Scripture, ever to get away from it. It haunts him like an old song. It follows him like the memory of his mother. It forms a part of the warp and woof of his life.

Warren G. Harding, the twenty-ninth President of the United States and the present incumbent of that high office (1922), is well known to have a great regard for the Bible and a sincere desire to exemplify its precepts. The following answer to a request for a special message for this volume will be evidence of this:

The White House  
Washington  
December 16, 1921

*My dear Mr. Lea:*

Replying to yours of December thirteenth, I am enclosing, in compliance with your request, a little statement of the President's, concerning the Bible, which I think will precisely serve your purpose.

Very sincerely,

GEO. B. CHRISTIAN, JR.  
*Secretary to the President.*

MR. JOHN W. LEA,  
1520 N. Robinson St.,  
Philadelphia, Pa.

The properly conducted Sunday School seems to me to be a very important feature of religious work, because it serves the young people at a time when they are most impressionable and, particularly, because it affords them opportunity for an intimate acquaintance with that monument of splendid literature, the Bible. Both as literature and as inspiration, the Bible has a value with which no other work can be compared, and every activity that expands and popularizes the knowledge of it is extremely worth while.

(Signed) WARREN G. HARDING.





WARREN G. HARDING

Inaugurated President of the United States, March, 1921

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In a letter to Mr. Jim Hicks, of Chicago, who is engaged in distributing Bibles to prisons and reformatory and industrial schools, dated March 28, 1921, President Harding said:

I have always believed in the inspiration of the Holy Scriptures, whereby they have become the expression to men of the word and will of God. I believe that from every point of view the study of the Bible is one of the most worthy to which men may devote themselves, and that, in proportion as they know and understand it, their lives and actions will be better.

#### TESTIMONIES OF STATESMEN AND GENERALS

The Right Honorable William Ewart Gladstone, who was for many years Prime Minister of England during the reign of Queen Victoria, published a book in advocacy of the Bible, under the title, *The Impregnable Rock of Holy Scripture*. Speaking of the divine origin of the Bible he says:

The memories of men, and the art of writing and the care of the copyist, and the tablet and the parchment, are but the secondary or mechanical means by which the Word has been carried down to us along the river of the ages; and the natural and inherent weakness of these means is in reality a special tribute to the grandeur and vastness of the end, and of Him that wrought it out.

The conviction which this great statesman and scholar would impress upon the minds of his readers is thus stated:

That the Scriptures are well called Holy Scriptures; and that, though assailed by camp, by battery, and by mine, they are nevertheless a house builded upon a rock, and that rock impregnable; that the weapon of offense, which shall impair their efficiency for aiding in the redemption of mankind, has not yet been forged; that the Sacred Canon, which it took (perhaps) two thousand years from the accumulations of Moses down to the acceptance of the Apocalypse to construct, is like to wear out the storms and the sunshine of the world, and all the wayward aberrations of humanity, not merely for a term as long, but until time shall be no more.

At the end of the first chapter, in which he has dealt with some of the aspects of modern criticism, he places this statement:

For the present, I have endeavored to point out that the operations of criticism properly so called, affecting as they do the literary form of the books, leave the questions of substance, namely,

those of history, miracle, and revelation, substantially where they found them. I shall, in some of the succeeding chapters, strive to show, at least by specimens, that science and research have done much to sustain the historical credit of the books of the Old Testament; that in doing this they have added strength to the argument which contends that in them we find a divine revelation; and that the evidence, rationally viewed, both of contents and of results, binds us to stand where our forefathers have stood, upon the impregnable rock of Holy Scripture.

Not long before his death Mr. Gladstone wrote:

If I am asked what is the remedy for the sorrows of the heart—what a man should chiefly look to in his progress through life as the power that is to sustain him under trials, and enable him manfully to confront his afflictions—I must point to something which in a well-known hymn is called “the old, old story,” told in an old, old Book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind. . . .

I have known ninety-five great men of the world in my time, and of these eighty-seven were all followers of the Bible. . . . My only hope for the world is in bringing the human mind into contact with Divine Revelation.

Daniel Webster, some of whose words have been quoted in Dean Farrar’s address, also said:

If we abide by the principles taught in the Bible our country will go on prospering and to prosper, but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury our glory in profound obscurity.

Charles W. Fairbanks, a former Vice-President of the United States, said:

The more the Bible is put into the minds and hearts and daily lives of the people, the less concern we may have with respect to our political laws. Take out of our lives the Scriptures and you would strike an irreparable blow to our national progress and to those high ideals which we associate with America and Americans.

Honorable Wm. J. Bryan, Secretary of State in President Wilson’s Cabinet, in an address entitled “The Book of Supreme Influence,” at the Tercentenary Celebration of the King James Version of the Bible, in Chicago, May 4, 1911, said:

Wherever the moral standard is being lifted up—wherever life is becoming larger in the vision that directs it and richer in its fruitage, the improvement is traceable to the Bible and to the influence of the God and Christ of whom the Bible tells.

Thomas R. Marshall, another Vice-President of the United States, on May 7, 1916, in an address at the celebration of the Centennial of the American Bible Society, on the eastern front of the Capitol in Washington, D. C., referred to the inaugural ceremony every fourth year, when the new President, at the conclusion of his oath of office, kisses a Book held in the hands of the Chief Justice, and added, "That Book is the Holy Bible—the Book of Books!" He called attention to the fact that three Presidents of the United States and several Justices of the Supreme Court had been vice-presidents of the American Bible Society, and toward the end of his address he said concerning man and the Bible:

Whenever he finds his hands upon the Bible he finds something not only secure but something that lights up his own life and the lives of those about him. It becomes, indeed, a lamp unto his feet and a light unto his pathway. He may stumble and err and wander in by and forbidden paths, but it will bring him back most assuredly to the King's highways. . . .

That this Bible ought to be printed in every tongue, treasured by every human being, and exalted in every home, goes without saying—and no sting of any creed is in the statement. It contains wise counsel for the statesman and comfort for the criminal. There is no age, no clime, no race, and no condition about which it does not speak words of wisdom, of encouragement and consolation.

But more particularly ought this Book, in this land, to be exalted high. If I were to have my way, I would take the torch out of the hand of the Statue of Liberty, in New York Harbor, and in its stead place an open Bible.

At the same meeting in Washington, Champ Clark, at that time Speaker of the House, spoke on "The Bible and Public Life." In that address he said:

The Bible, considered entirely apart from its religious value—which I leave to the preachers and Vice-President Marshall to expound—is of inestimable value. Considered solely as literature, it is the greatest depository of splendid literature in the wide, wide world. It is the best book ever put between covers—to quote from before judges, before juries, in Congress, on the stump,

on the lecture platform, or anywhere else. A fitting quotation from the Bible goes like a bullet to its mark. . . .

When I get brain fag, which frequently occurs there in that large, tumultuous assembly, I read King Solomon's Proverbs and St. Paul's Epistles, as an intellectual tonic. There's nothing like it in the literature of the world. . . .

If you want to learn the best English that there is extant, read the Bible; and this American Bible Society has done a great work and a great good by circulating the Bible so as to be within the reach of all.

Napoleon, French General and Emperor, said of the Bible:

I never omit to read it, and every day with the same pleasure. Nowhere is to be found such a series of beautiful ideas, admirable moral maxims, which produce in one's soul the same emotion which one experiences in contemplating the infinite expanse of the skies resplendent upon a summer's night with all the brilliance of the stars. Not only is one's mind absorbed, it is controlled, and the soul can never go astray with this Book for its guide.

Lord Roberts, British Field Marshal:

You will find in this little book guidance when you are in health, comfort when you are in sickness, and strength when you are in adversity.

Marshall Foch, hero of the World War and Generalissimo of the Allied armies:

The Bible is certainly the best preparation that you can give to an American soldier about to go into battle, to sustain his magnificent ideal and his faith.

General Garibaldi, the great Italian soldier and patriot:

The best of allies you can procure for us is the Bible. That will bring us the reality of freedom.

General Robert E. Lee, Commander of the Southern forces in the American Civil War:

The Bible is a book in comparison with which all others in my eyes are of minor importance, and which in all my perplexities and distresses has never failed to give me light and strength.

General John J. Pershing, Commander-in-Chief of the American Expeditionary Forces in the World War, in a cable to the American Bible Society, said:



I am glad to see that every man in the Army is to have a Testament. Its teachings will fortify us for our great work.

Admiral A. T. Mahan, of the American Navy, in an address to the cadets at West Point, said:

Speaking after much experience of bad and good, of religion and irreligion, I assure you, with the full force of the conviction of a lifetime, that to one who has mastered the Word of God, even imperfectly, it brings a light, a motive, a strength, and a support which nothing else does.

#### TESTIMONIES OF PHILOSOPHERS, FAMOUS WRITERS, AND EDUCATORS

Professor Huxley, in the address before the London School Board from which Dean Farrar's address contained one extract, also said:

Consider the great historical fact that for three centuries this Book [the Bible] has been woven into the life of all that is noblest and best in our history, and that it has become the national epic of our race; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and, finally, that it forbids the veriest hind, who never left his village, to be ignorant of the existence of other countries and other civilizations and of a great past, stretching back to the farthest limits of the oldest nations in the world. . . .

The Bible has been the Magna Charta of the poor and of the oppressed. Down to modern times, no State has had a constitution in which the interests of the people are so largely taken into account; in which the duties, so much more than the privileges, of rulers are insisted upon, as that drawn up for Israel in Deuteronomy and Leviticus. Nowhere is the fundamental truth that the welfare of the State, in the long run, depends upon the righteousness of the citizen, so strongly laid down. The Bible is the most democratic book in the world.

John Ruskin wrote much concerning the Bible in his various books, but perhaps the most comprehensive is the following brief testimony:

All that I have taught of Art, everything that I have written, whatever greatness there has been in any thought of mine, whatever I have done in my life, has simply been due to the fact that, when I was a child, my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart.



Again:

Read your Bible—make it your daily business to obey it in all you understand. To my early knowledge of the Bible I owe the best part of my taste in literature.

Thomas Carlyle, the famous essayist and historian, has said:

There is no book like the Bible: there never was and there never will be such another.

Jean Jacques Rousseau, a French savant, said:

I must confess to you that the majesty of the Scriptures astonishes me. . . . If it had been the invention of men, the inventor would be greater than the greatest heroes.

Immanuel Kant, a well-known German philosopher, said:

The existence of the Bible as a book for the people is the greatest benefit which the human race has ever experienced.

Heinrich Heine, a German Jewish poet and critic, who spoke of the Bible as "Jehovah's Diary," at the close of his life wrote:

I attribute my enlightenment entirely and simply to the reading of a book, . . . and this book is *the* Book, the Bible. With right is it named the Holy Scriptures. He who has lost his God can find Him again in this Book, and he who has never known Him is here struck by the breath of the Divine Word.

Rajah Sir Harnam Singh, of India, said:

I think it may be said that modern educated India is to a great extent the product of Christian thought and teaching which have been imbibed from Christian literature through missionary institutions. One of the Brahma Samaj religious books consists to a great extent of quotations from the Bible; and non-Christians acknowledge Christ as one of the greatest of teachers, and look upon his life as most exemplary. The Bible rises above all national and racial distinction and makes its appeal to the general heart of humanity.

A Brahmin of South India said:

Where do the English people get their knowledge, intelligence, cleverness, and power? It is their Bible that gives it to them. And now they bring it to us, translate it into our language and

say, "Take it and see if it is not good." Of one thing I am convinced, that, do with it what we will, oppose it as we may, it is the Christian's Bible that will sooner or later work out the regeneration of our land.

James A. Froude, an English historian:

The Bible, thoroughly known, is a literature of itself—the rarest and richest in all departments of thought and imagination which exists.

Lord Macaulay said that the English Bible was a book which, if everything else in our language should perish, would alone suffice to show the extent of its beauty and power.

Charles Dickens, in a letter to his son, said:

I put a New Testament among your books for the very same reasons and with the very same hopes that made me write an easy account of it for you when you were a little child—because it is the best book that ever was or will be known in the world, and because it teaches you the best lessons by which any human creature who tries to be truthful and faithful to duty can possibly be guided.

Hall Caine, a famous English novelist, wrote in *McClures's Magazine* concerning the Bible.

There is no book in the world like it, and the finest novels ever written fall far short in interest of any one of the stories it tells. Whatever strong situations I have in my books are not of my creation, but are taken from the Bible. *The Deemster* is the story of the Prodigal Son; *The Bondman* is the story of Esau and Jacob; *The Scapegoat* is the story of Eli and his sons, but with Samuel as a little girl; and *The Manxman* is the story of David and Uriah.

Arthur Henry Hallam, an English essayist:

I see that the Bible fits into every fold of the human heart. I am a man, and I believe it to be God's book because it is man's book.

Count Tolstoy, the Russian author:

I do not know a book which gives in such compact and poetic form every phase of human ideas as the Bible. Without the Bible the education of the child in the present state of society is impossible.

Dostoevsky, another Russian author:

I recommend you to read the whole Bible through in the Russian translation. The book makes a remarkable impression when one thus reads it. One gains, for one thing, the conviction that humanity possesses, and can possess, no other book of equal significance.

Coleridge the poet says in his *Confessions of an Enquiring Spirit*:

For more than a thousand years the Bible collectively taken has gone hand in hand with civilization, science, law—in short, with the moral and intellectual cultivation of the species, always supporting and often leading the way.

When Sir Walter Scott was dying, he said to his friend Lockhart, "Bring me the book," and when Lockhart said "What book?" Sir Walter said, "*The Book—the Bible*; there is only one."

Charles A. Dana, former editor of the *New York Sun*:

Of all books, the most indispensable and the most useful, the one whose knowledge is most effective, is the Bible. There is no book from which more valuable lessons can be learned.

George Herbert in "The Synagogue":

The Bible? That's the Book, the Book indeed,  
The Book of Books  
On which who looks,  
As he should do, aright, shall never need  
Wish for a better light  
To guide him in the night.

Sir Isaac Newton, a famous philosopher:

We account the Scriptures of God to be the most sublime philosophy.

Jacob Gould Schurman, President of Cornell University:

The Bible is the most important document in the world's history. No man can be wholly uneducated who really knows the Bible, nor can anyone be considered a truly educated man who is ignorant of it.

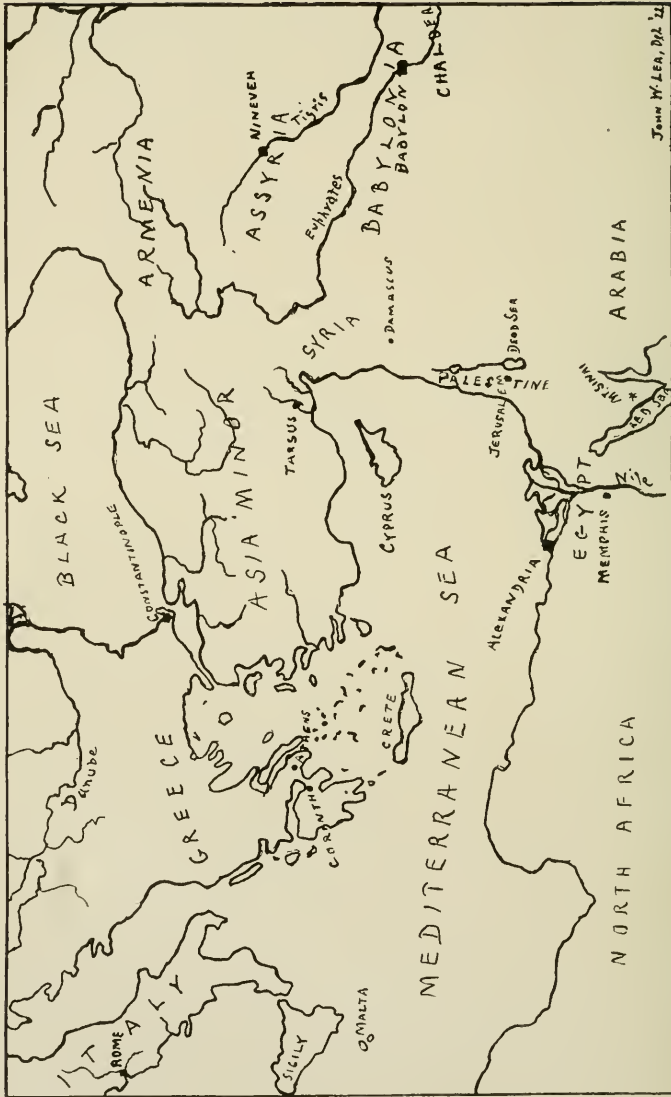
Sir Wm. Jones, a great orientalist and linguist who was acquainted with twenty-eight languages:

The Scriptures contain, independent of a divine origin, more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains, both of poetry and eloquence, than would be collected within the same compass from all other books that were ever composed in any age or in any idiom. The two parts of which the Scriptures consist are connected by a chain of compositions which bears no resemblance in form or style to any that can be produced from the States of Grecian, Indian, Persian, or even Arabian learning. The antiquity of these compositions no man doubts, and the unstrained application of them to events long subsequent to their publication, is a solid ground of belief that they were genuine productions, and consequently inspired.

Dr. J. H. Penniman, Acting-Provost and Professor of English literature in the University of Pennsylvania, in *A Book About the English Bible*, speaks of it in his epilogue as "that treasure-house of wisdom and beauty commonly known as the Holy Scriptures, contained in the Old and the New Testaments," and on the first two pages of the book pays the following eloquent tribute:

The greatest book is the Bible, and the reason for the place assigned to it is that it contains interpretations of human life, actual and ideal, which reveal man to himself, in his joys and sorrows, his triumphs and his defeats, his aspirations and his possibilities, his relations to other men, and, comprehending and enveloping all, his relations to God. Men may differ about what the Bible is, but the fact remains that for centuries millions of men, of all grades of intelligence and learning, have believed that the Bible speaks to them as no other book has ever spoken, and that what it says comes with an authority derived from God himself. The primary spiritual problem of man is his relations to God. Men, everywhere, recognize the existence of an intelligent power outside and higher than themselves that controls and regulates the universe. The individual who doubts or denies the existence of God is exceptional, and his opinions are at variance with human belief and experience. The Bible, concerned as it is in its component parts with the revelation of God to man, and the relation of man to God, has held the attention of men because it is true to the truths of life and satisfying to the yearnings of the human spirit. Men have found it so, and there is an abiding faith that men will continue to find it so. . . .

Reverence for the Bible is increased by a knowledge of the history of its transmission down the centuries, through many languages, and many versions, preserving always its distinctive qualities unimpaired by the frailties of human copyists, and unchanged through the lapse of time.



MAP OF BIBLE LANDS

## CHAPTER IV

### CHRONOLOGICAL TABLE AND MAPS

THE subjoined chronological table will serve as a background to the succeeding chapters, the main political and ecclesiastical events being given for comparison with the particular dates of events connected with the production and translation of the Bible. The maps will serve for the geographical identification of the same events.

B.C.

- 721 Fall of Samaria after siege of two years by Shalmaneser.
- 678 Esarhaddon completes the exile of the Israelites and sends men of various nations to Samaria from Babylon, Cuthah, Ava, Hamath, and Sepharvaim (2 Kings 17 : 24).
- 606 Babylonian Empire fully developed.
- 587 The Temple at Jerusalem destroyed by Nebuchadnezzar, king of Babylon.
- 538 Fall of Babylon and beginning of Medo-Persian Empire.
- 536 Edict of Cyrus for the rebuilding of Jerusalem.
- 432 Establishment of worship of Jehovah at Samaria by Manasseh, who was expelled from the priesthood at Jerusalem.
- 326 Alexander the Great.
- 285 Translation of the Septuagint Version begun at Alexandria (completed about 130 B.C.).
- 168 The Temple at Jerusalem profaned by Antiochus Epiphanes, king of Syria.
- 165 Judas Maccabeus and his followers defeat the Syrians and expel them from the Temple.
- 63 Jerusalem captured by Pompey, the Roman.
- 55 Julius Cesar subdues Gaul and Britain.
- 4 Birth of Jesus Christ.

A.D.

- 29 Death, burial, and resurrection of Jesus Christ and foundation of the Christian church.
- 70 Destruction of Jerusalem and burning of the Temple by the Romans.
- 303 Diocletian issues an edict for the persecution of the Christians.



A.D.

- 306 Constantine the Great becomes emperor of Rome.  
 312 Constantine is converted to Christianity.  
 313 Edict of Toleration issued. Pagan Roman Empire falls.  
 324 Constantinople founded by Constantine.  
 325 Council of Nice.  
 364 Roman Empire divided into Eastern and Western.  
 395 Division complete under Arcadius (Eastern) and Honorius (Western).  
 410 Rome sacked by Alaric and the Goths.  
 432 Rome attacked by Attila, "the scourge of God," and his Huns.  
 449 English land in Britain.  
 455 Rome plundered by the Vandals.  
 476 End of the Western Roman Empire.  
 527 Justinian becomes emperor at Constantinople.  
 533 Justinian's decree constituting the bishop of Rome "head of all the holy churches."  
 570 Birth of Mahomet at Mecca.  
 607 Decree of the emperor Phocas constituting Boniface III, bishop of Rome, head over all the churches of Christendom, or pope.  
 622 The Mohammedan Era begins with the flight of Mahomet from Mecca to Medina.  
 632 Death of Mahomet.  
 637 Jerusalem captured by the caliph Omar and building of the Mosque of Omar begun.  
 640 Alexandria captured by the Saracens.  
 663 Pope Vitalian orders use of Latin only in the services of the church.  
 768 Charlemagne.  
 800 Charlemagne becomes emperor of the restored Roman Empire.  
 871 Alfred the Great becomes king of the Anglo-Saxons.  
 1066 Norman conquest of England.  
 1096 The First Crusade.  
 1124 Council of Toulouse. The laity forbidden to read the Scriptures except the Psalter, and that only in Latin.  
 1147 The Second Crusade.  
 1170 Peter Waldo and the Waldenses begin preaching against the papacy and are persecuted by Rome.  
 1187 The Third Crusade.  
 1189 Richard I becomes king.  
 1199 John becomes king.  
 1202 The Fourth Crusade.  
 1204 Latin Empire established in the East.  
 1206 Foundation of the Inquisition, and persecution of the Albigenses.

A.D.

- 1215 Magna Charta signed by King John.  
 1216 Henry III becomes king.  
 1217 The Fifth Crusade.  
 1221 Friars land in England.  
 1228 The Sixth Crusade.  
 1229 Council of Toulouse.  
 1248 The Seventh Crusade.  
 1261 Restoration of the Greek Empire.  
 1268 The Eighth Crusade—the last.  
 1274 Edward I becomes king.  
 1299 The Ottoman Empire adopts the device of the Crescent.  
 1307 Edward II becomes king.  
 1324 John Wiclif born.  
 1327 Edward III becomes king.  
 1374 Wiclif declares the pope to be Antichrist. He starts preaching at Lutterworth.  
 1377 Richard II becomes king.  
 1378 The Great Schism—rival popes. Gregory XI denounces Wiclif's heresy.  
 1380 Wiclif's New Testament completed.  
 1382 Urban VI and Clement VII popes. Wiclif condemned at Blackfriars. Wiclif's complete Bible issued.  
 1384 Death of Wiclif.  
 1388 Purvey's revised edition of Wiclif's Bible issued.  
 1398 John Huss preaches at Prague against the papacy.  
 1399 Henry IV becomes king.  
 1408 The use of English Bibles forbidden, unless authorized by the priests.  
 1413 Henry V becomes king.  
 1422 Henry VI becomes king.  
 1431 End of the Great Schism.  
 1447 Nicholas V becomes pope.  
 1450 Printing from movable type invented (exact date uncertain).  
 1453 Fall of Constantinople. End of the Eastern Roman Empire and establishment of the Ottoman, May 29th.  
 1456 First Bible printed at Mainz, Germany (in Latin).  
 1461 Henry VI becomes king.  
 1476 Printing introduced into England by William Caxton (exact date uncertain).  
 1483 Martin Luther born at Eisleben. Richard III becomes king.  
 1484 Zwingli born.  
 1484 William Tindale born.  
 1485 Henry VII becomes king.  
 1492 America discovered by Columbus.  
 1497 Melancthon born.

1478  
1324

A.D.

- 1505 John Knox born.  
 1509 Henry VIII becomes king.  
 1510 Luther visits Rome.  
 1513 Leo X becomes pope. His sale of indulgences through the agency of John Tetzel precipitates the Reformation.  
 1514 Rise of Cardinal Wolsey to power.  
 1516 First printed Greek New Testament published by Erasmus.  
 1517 Luther publishes at Wittenberg his ninety-five theses against indulgences.  
 1520 Luther publishes his *Babylonish Captivity of the Church* and denounces the papacy.  
 1521 Henry VIII granted by Leo X the title of "Defender of the Faith" because of his *Defense of the Seven Sacraments* against Luther.  
 1522 Luther's German New Testament printed.  
 > 1525 Tindale's New Testament first printed.  
 1530 Fall of Wolsey. Dies November 28th.  
 > 1530 Tindale's English translation of the Pentateuch printed.  
 1534 Papal supremacy in England abrogated and Henry VIII recognized as head of the English church.  
 1534 Luther's German Bible printed.  
 1535 Coverdale's Bible printed.  
 > 1536 Tindale martyred at Vilvorde, near Brussels.  
 1537 Matthew's (Rogers') Bible printed, and distributed by authority of Henry VIII.  
 1539 The Great Bible published.  
 1539 Taverner's Bible published.  
 1540 Cranmer's edition of the Great Bible published.  
 1545 Council of Trent.  
 1546 Death of Martin Luther.  
 1547 Edward VI becomes king.  
 1549 English Book of Common Prayer published.  
 1553 Mary becomes queen. Popery restored and Protestants persecuted. John Rogers the first martyr.  
 1555 Ridley and Latimer burned at Oxford.  
 1556 Cranmer burned at Oxford.  
 1557 The Geneva New Testament published.  
 1558 Elizabeth becomes queen.  
 1560 The Geneva Bible published.  
 1568 The Bishops' Bible published.  
 1582 The Rheims New Testament published.  
 1603 James I becomes king.  
 1609-10 The Douay Bible published.  
 > 1611 The Authorized (or King James) Version of the Bible issued.  
 > 1881 The Revised Version of the New Testament published in England.  
 1885 The Revised Old Testament published in England.

- A.D.  
 1895 The Revised Apocrypha published in England.  
 1901 The American Standard (Revised) Version published at New York.  
 1917 The Jewish Revised Version published at Philadelphia.



MAP OF ENGLAND AND WALES

## CHAPTER V

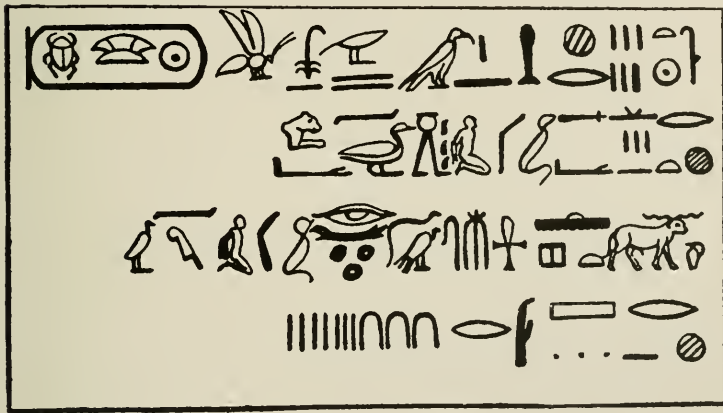
### ANCIENT WRITING AND THE BIBLE MANUSCRIPTS

**W**RITING is a very ancient art, but when or where it originated history does not definitely tell. The materials used have been of many kinds. Hard cutting instruments have been used for making impressions in soft clay and in hard rock; softer pointed instruments have been used for making impressions in soft materials or for leaving portions of their own substance upon the material written upon; and various devices have been adopted for making stains or deposits with liquids upon writing surfaces of various kinds. The chisel, the stylus, the pencil, the brush, and the pen have been used upon clay, stone, wood, leather, wax, papyrus, parchment, vegetable bark, paper, and textile materials. Originally one copy was made; later, mechanical devices were used for multiplying copies and saving time, as will be detailed in a section of a later chapter devoted to the development of printing, "the art preservative of all arts."

In the childhood of the world, as in the childhood of the individual, early attempts at writing were pictorial representations of objects of nature or art. The child today learns to read by associating the letters of the alphabet with pictures, as "A is for apple, C is for cat, K is for kettle, M is for man." So one of the earliest forms of writing, if not the earliest, was the hieroglyphic, in which the characters used for letters and words were pictorial representations of animals and things. Very ancient examples of hieroglyphics may be seen in our museums. Statues, wall tablets or paintings, mummy-cases and coffins, ornamented with hieroglyphics, have been taken from their original positions in Egypt and placed in the museums of many lands; and

in the two greatest cities of the world may be seen two of the oldest and finest Egyptian obelisks, the so-called Cleopatra's needles, erected about four thousand years ago in front of the Temple of the Sun at Heliopolis and later removed to Alexandria. One is on the Thames Embankment, London, and the other in Central Park, New York—each a solid block of granite covered with hieroglyphics.

Of almost equal antiquity with these Egyptian hieroglyphics are the cuneiform, or wedge-shaped, inscriptions of Babylonia and Assyria. With a sharp edge, impressions



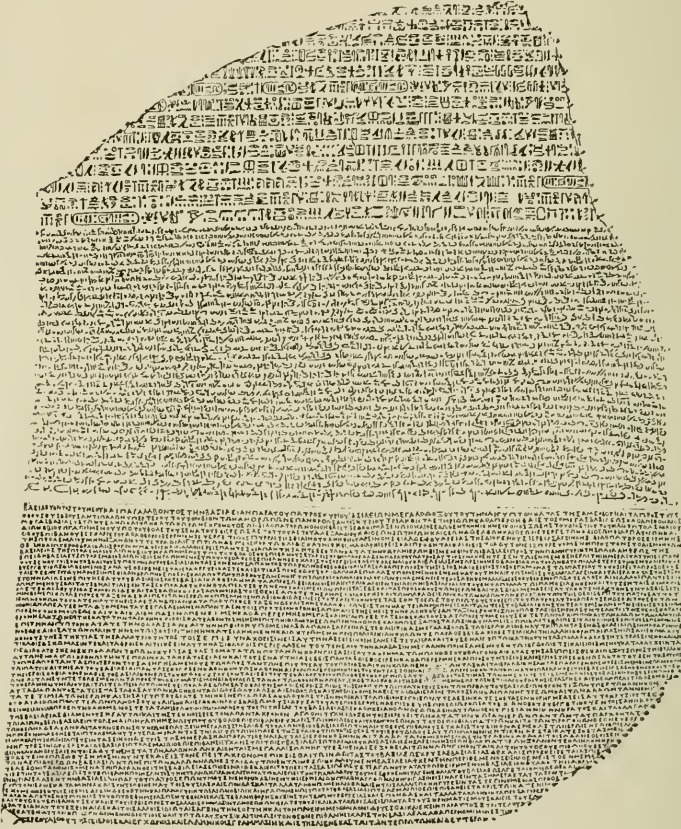
EGYPTIAN HIEROGLYPHICS

wider at one end than at the other were made upon soft clay, and with the chisel similar forms were made in hard rocks and stones. The clay was in the shape of bricks or tablets and was written on one or more sides and afterward baked hard. Letters, contracts, legal documents, school lessons, and royal records were kept on these clay tablets. Many of them may be seen in our museums today. Scholars have learned to read them, and their testimony has given wonderful corroboration to the Bible narratives.

Kings had their laws, records, and proclamations inscribed in cuneiform characters on large stone steles, or pillars; on small cylinders, round, oval, or hexagonal; and on wall tablets and the face of the rock.



As explorers began, a century or so ago, to excavate in Babylonia, Assyria, and Egypt, these stones and rock inscriptions and tablets were discovered, and the next great problem was to decipher and translate them. They contained the dead languages of dead peoples; there was no



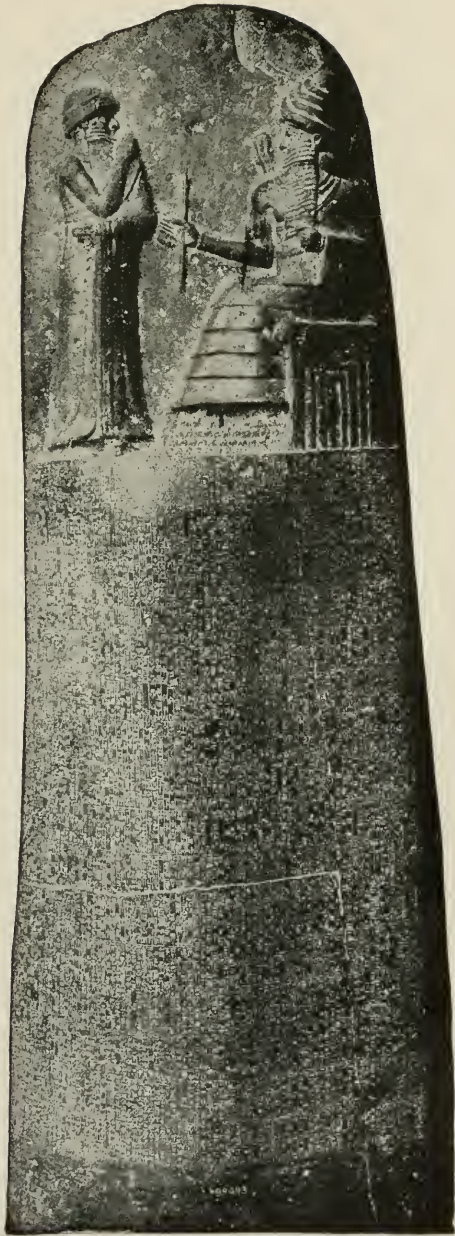
THE ROSETTA STONE

native exponent living. But the patient toil and persistent endeavor of diligent students gradually solved the mystery. Some very important finds gave the key to the problem. The Rosetta Stone was discovered at Rosetta, in the Delta of the Nile, in 1799, and in 1802 was placed in the British Museum. It contained an inscription in three languages:

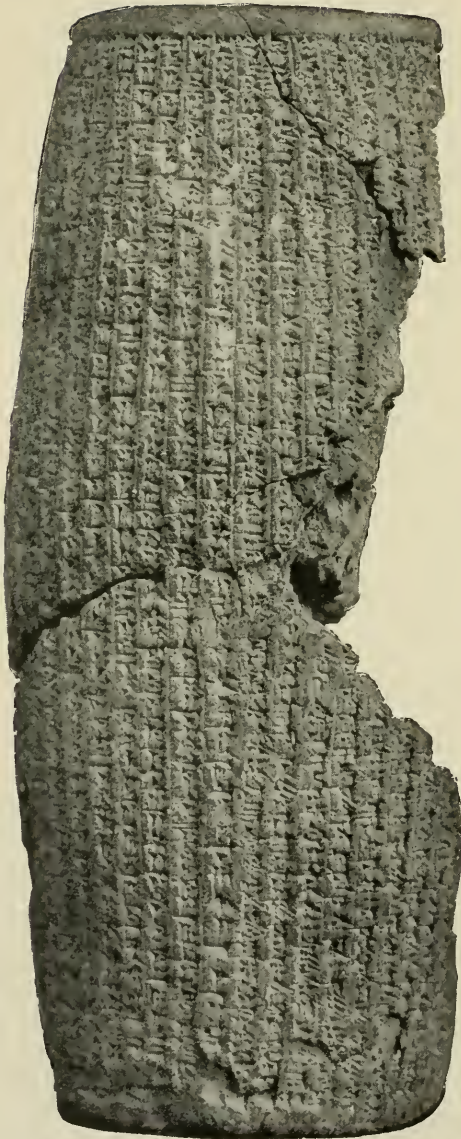
## THE STELE OF HAMMURABI

At the top the king is represented in an attitude of worship, receiving the laws from the Sun-God, Shamesh. The lower part of the stele is inscribed with the laws which the king promulgated for his subjects. This stele is of black diorite about seven feet high, and was originally set up in the temple of E-sagili at Babylon, but was later carried off by an Elamite conqueror to Susa, where it was discovered, broken into three pieces, in December, 1901, and January, 1902. The laws have been deciphered and translated, and they bear a remarkable similarity in many parts to the Law of Moses. They throw an interesting light on the life and customs of Babylonia nearly four thousand years ago.

The original is in Paris, but casts may be seen in various museums.



(From Winston's "International Bible Dictionary")



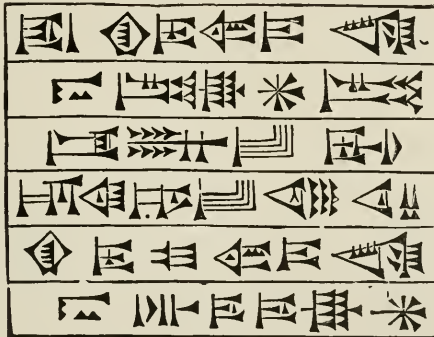
CYLINDER OF  
CYRUS II

In this cylinder the capture of Babylon is mentioned. The original is of baked clay and is in the British Museum, London.

*(From Winston's "Handy Bible Encyclopedia")*



hieroglyphic, the writing of the priests; Egyptian script, or demotic, the writing of the people; and Greek. In 1818 Champollion began a comparative study of these inscriptions, and, working on the theory that they were the same matter in three languages, and knowing the Greek, he discovered the key to the decipherment and translation of the other two. Similarly in Persia a rock inscription in three languages, Babylonian, Elamitic, and Persian, at Behistun, was deciphered by Rawlinson between 1833 and 1851, and the key to the cuneiform writing was discovered. Subsequent study of both Egyptian and cuneiform inscriptions



#### A CUNEIFORM INSCRIPTION

From a brick of Nebuchadnezzar

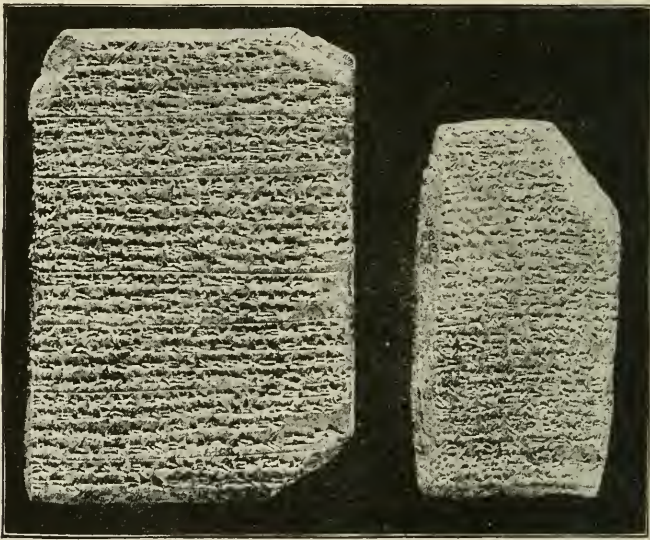
(From Winston's "International Bible Dictionary")

has substantiated and developed the discoveries, so that now both Egyptian and various cuneiform languages are subjects of study in the universities, and scholars have translated many tablets and inscriptions which have shed light upon the biblical histories.

In 1887 a remarkable find of tablets was made at Tel el-Amarna in Egypt. There were more than three hundred tablets, mostly correspondence between Egyptian and Asiatic kings, fourteen to fifteen centuries B.C. These letters revealed much concerning the strength of the Hittites at the time they were written.

Papyrus is a very ancient writing material of Egypt, used to a small extent in other countries as well. The papyrus grew abundantly in Egypt, and the name of the

reed was given to the writing material made from it; the name "paper" is a modification of "papyrus," given to modern writing material because it somewhat resembles in appearance the papyrus of Egypt. The stem of the reed was cut into long strips which were laid side by side on a board, and over these another layer was placed crosswise. The layers were moistened, pressed or hammered together, and dried in the sun, being made smooth by polishing with ivory or shells. Sometimes a little glue was used in the



A TEL EL-AMARNA TABLET

*(From the "Biblical World")*

water to increase the adhesion. The sheets could be cut into convenient sizes, and a number of sheets could be fastened together edge to edge to make a roll. The rolls varied in length, some being known as long as 144 feet, but usually they were only from 20 to 30 feet. The writing was done with reed pens, and ink made from vegetables. A specimen of papyrus in Paris is considered to be from about 2600 B.C., and an even earlier date is claimed for some. There have been several important finds of papyrus documents within the past half-century, including fragments from the Sep-

tuagint and the New Testament, especially the Psalter and the Gospels, with apocryphal writings and some Greek classics as well.

The Israelites in bondage must have been familiar to some extent with the writing in Egypt, also with the writing of the Assyrians and Babylonians, or the earlier forms



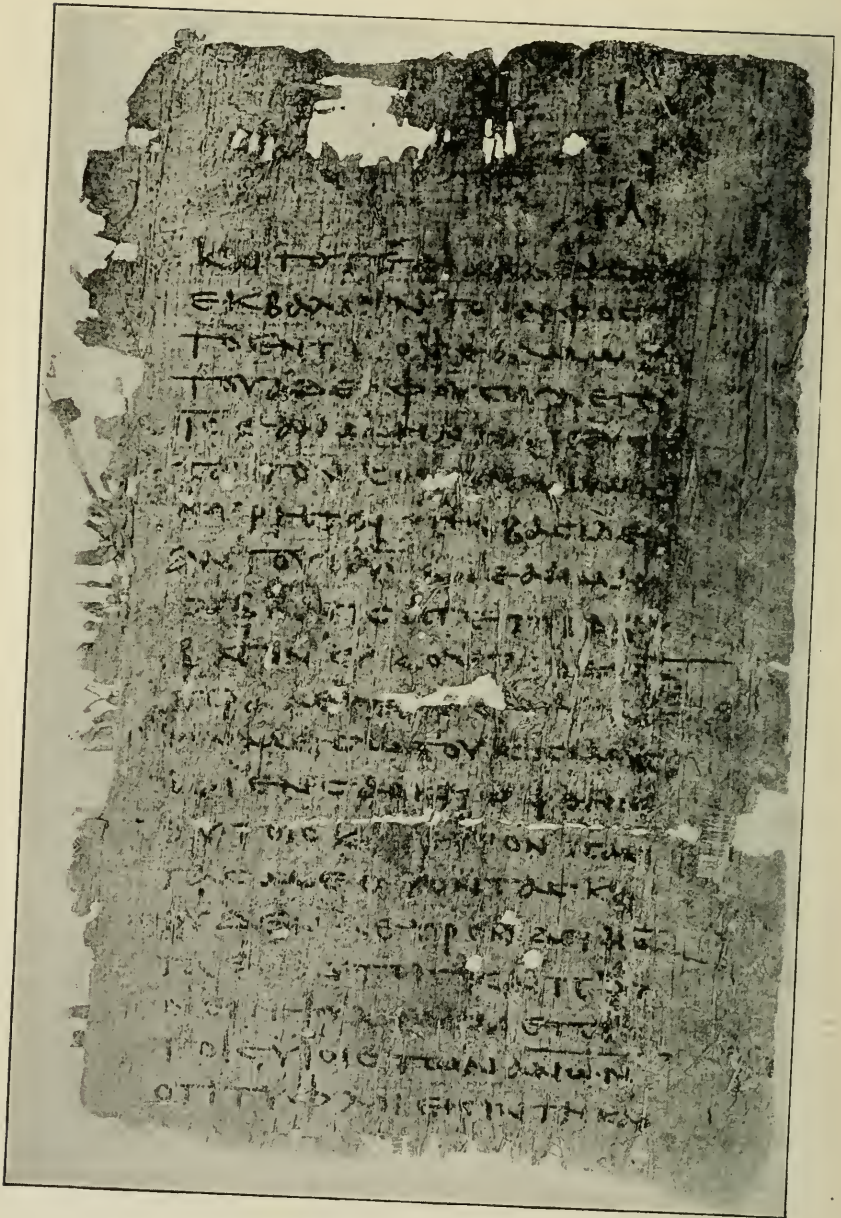
THE PAPYRUS REED

(From Winston's "International Bible Dictionary")

of these languages, Elamitic and Sumerian. Therefore there is no difficulty in understanding the numerous references to the writing of the law, and the tables of stone, in the Pentateuch and in the Book of Joshua. In the Psalms and the Prophets are references to pens, penknives, inkhorns, and tablets.

Another form of tablet was sometimes used, consisting of a flat surface covered with wax, on which writing was



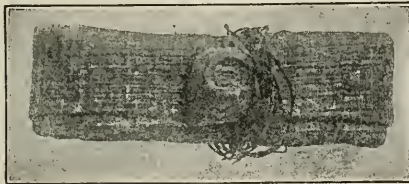


A PAPYRUS FRAGMENT

(From the "Biblical World")

done with a sharp pointed stylus. Thus, it will be remembered, at the birth of John the Baptist, his father, Zacharias, being unable to speak when appealed to concerning the child's name, asked for a writing tablet and wrote that it was John. This was a wooden tablet, coated with wax, or it may have been with sand.

Modern paper has been in use as a writing material for at least a thousand years. The origin of the art of making paper is obscure. It was originally made from the fibers of such plants as cotton and flax, and rags were used later; more recently numerous varieties of grass, straw, and wood



### PAPYRUS DOCUMENTS

*(From Winston's "International Bible Dictionary")*

fiber have been used. The material is first made into a pulp, and ingredients are added for giving the desired texture and color; and, after all have been well beaten together, the pulp is spread in thin layers or sheets on screens of wire and dried. Very little paper is now made by hand—only the best quality from the best materials. The process has been greatly cheapened and expedited by machinery for the production of the large sheets and long rolls that are fed to the mammoth presses in the making of modern newspapers and books.

As papyrus began to get scarce recourse was had to a material which had been used to some extent from very



THE MOABITE STONE  
*(From Winston's "Handy Bible Encyclopedia")*

early times, namely, the skins of animals. Such material was called "parchment," a name said to be derived from Pergamum, where its manufacture was stimulated by Eumenes, as Pliny states, on account of the refusal of Ptolemy to allow the papyrus to be exported. Skins dressed on one side only could be used for rolls; those for books in leaf form must be dressed on both sides. The *Encyclopædia Britannica* says of the modern process of preparing skins, that it "is by washing, liming, unhairing, scraping, washing a second time, stretching evenly on a frame, scraping a second time and paring down inequalities, dusting with sifted chalk, and rubbing with pumice." Parchment is the name given to the prepared skins of sheep and goats; but those of calves, kids, and lambs are called vellum. Sometimes the vellum was dyed purple, and a number of manuscripts on such purple vellum are extant; the writing was then done in silver or gold.

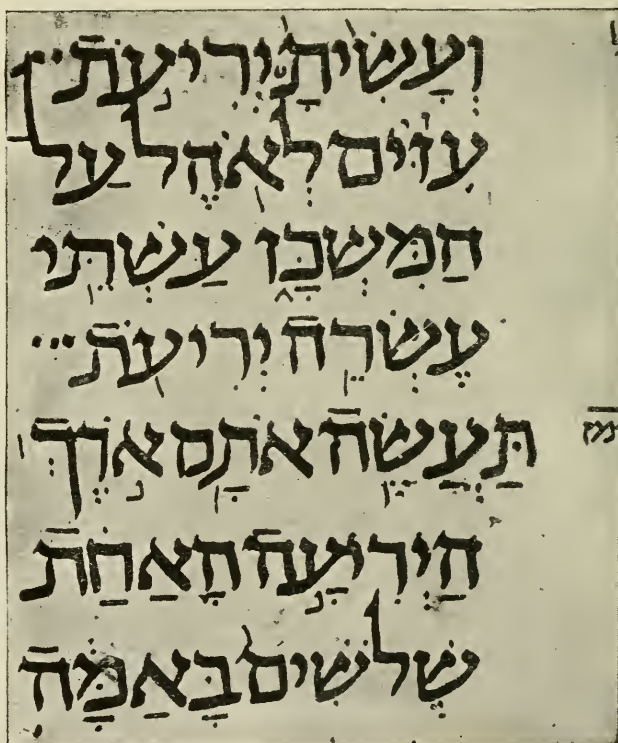
The earliest Hebrew writing known is on the Moabite Stone. This stone was found at Dibon in 1868. After impressions of it had been taken and several attempts to purchase it had failed, the Arabs destroyed it by fire. The fragments, however, were recovered and pieced together, and it is now in the Louvre at Paris. It contains records of Mesha, king of Moab, in which are detailed the oppression of Moab by Omri, king of Israel, and the subsequent revolt and conquest of Israel by Mesha, the date being about 850 B.C.

### THE MANUSCRIPTS

The originals of the Old Testament were written in Hebrew, with the exception of a few small portions in Chaldean or Aramaic. They were written in rolls, and later some were written in book form. The oldest extant Hebrew manuscript is about a thousand years old, dating from the early part of the tenth century, or perhaps the end of the ninth. Either the manuscript of the Prophets at Petrograd or one of the Pentateuch in the British Museum is the oldest known. The original Hebrew manuscripts were written with consonants only, the vowel points having been added at a much later date by the Massorettes. Somewhere about



the seventh or eighth century these points were added in the form of dots and dashes, much like the diacritical marks placed in pronouncing Bibles today by some publishers to indicate the pronunciation of proper names. The Massorettes were students who had studied the text to make it as accurate as possible. Without the vowel points the conso-



#### PORTION OF A HEBREW MANUSCRIPT

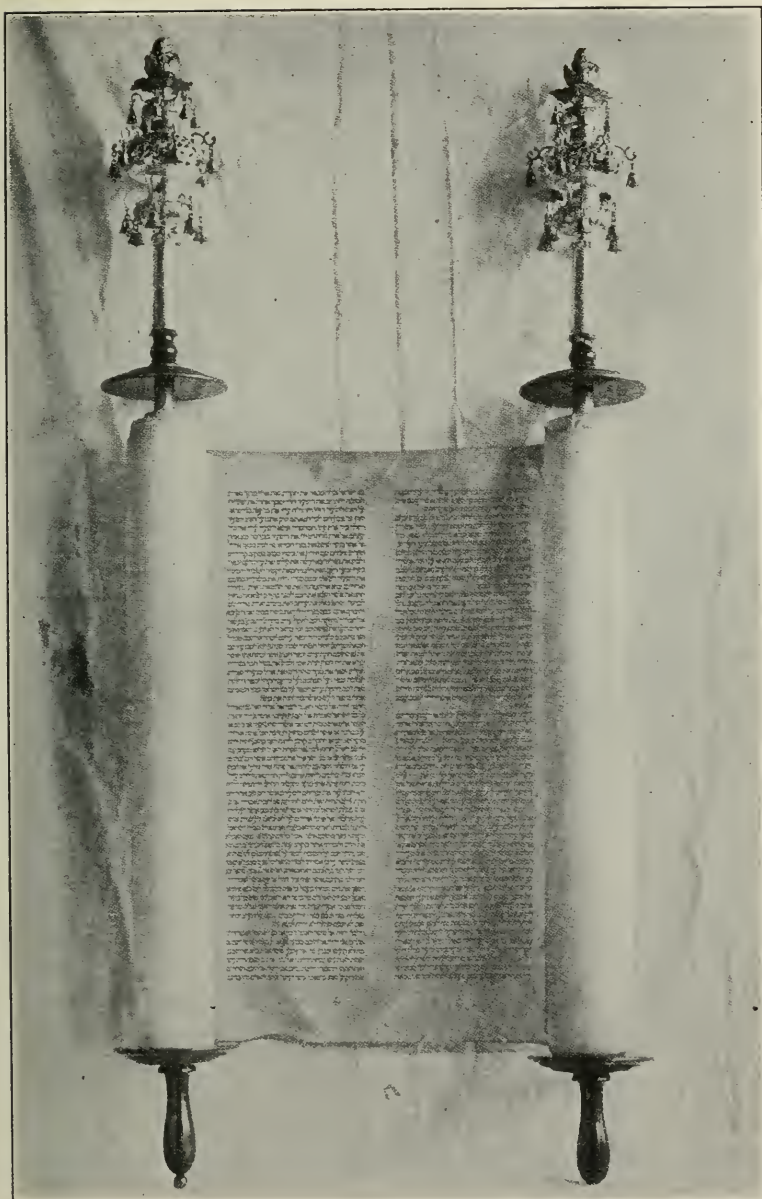
(Exodus 26 : 7) from the earliest dated Hebrew manuscript, now in the British Museum; of the tenth century

*(From Nelsons' "Encyclopedia")*

nants might be taken for any one of several words, with different meanings in many cases, and this accounts for a number of errors in some editions of the Bible.

I am indebted to Mr. Charles J. Cohen for the excellent illustrations of modern synagogue rolls and for some interesting details concerning them. The Sepher Torah, a scroll





A MODERN PENTATEUCH ROLL

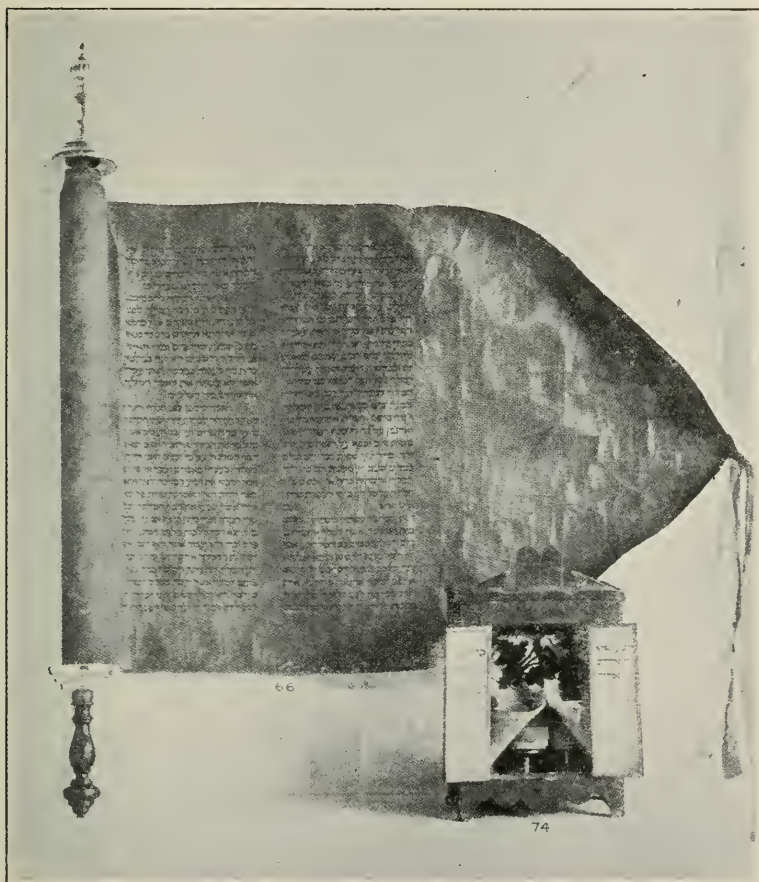
(Courtesy of Charles J. Cohen)

of the Law, is in use in Philadelphia, at the Mikve Israel Synagogue, and the ornaments at the top of the rods are silver bells. "In ancient Judean days the king was required to have a copy to be kept near his throne and carried into battle," but from the histories of the Chronicles it seems that at times things got so bad that the book of the law was lost, and special mention is made of its being found again. Heads of families had to possess copies also, and were only permitted to dispose of them in case of extreme distress or to pay a teachers' fee or one's own marriage expenses. The scrolls used in the synagogues do not contain vowels or accents, and are not divided into verses or chapters. Each book of the Law is divided into fifty-four sections, called *parashyot*, so that a section may be read each week, and the whole in a year—the fifty-four being accounted for by the extra month occurring in some Jewish years (the *Ve-Adar*), and, when there are only twelve months, two portions are read some weeks to get the fifty-four in the year.

The small Torah, or book of the Law, shown in the illustration, originally belonged to the Simon-Gratz family, Mr. Cohen's great-grandfather being household Rabbi. It illustrates the practice that when a place of worship was unknown in a small town, the devout carried with him his Torah in its small ark.

Extreme care was taken by the Hebrew scribes who copied the rolls for the synagogues, and precise rules are given in the Talmud for their guidance in the work. Manuscripts must be transcribed from ancient and approved copies only, and the skins of clean animals, prepared specially by a Jew, must be used. The fastenings of the sheets must be made from the sinews of a clean animal. Each skin must have an exact number of columns, of equal length and width, with an even number of lines and words. Black ink must be used, prepared from soot, charcoal, and honey, mixed into a paste, allowed to harden, and then dissolved in water and an infusion of galls. The scribe must look at the copy for each word, consider it carefully, and pronounce it orally before writing. Three lines must be left between books. The fifth book of Moses must end exactly with a line. The scribe must be attired in full Jewish costume when at work. When any of the divine names had to be

written the pen must be washed, and before writing the name JHVH (Jehovah or Yahweh) the scribe must wash his whole body; and he must be so attentive to his work that even if a king should speak to him he could not answer

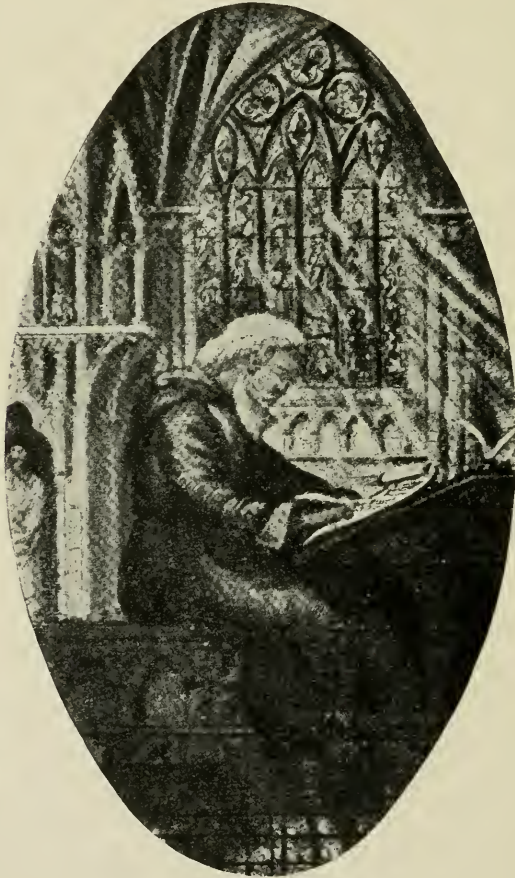


A MEGILLAH OR BOOK OF ESTHER, AND A  
SMALL TORAH, OR BOOK OF THE LAW

*(Courtesy of Charles J. Cohen)*

till he had finished the name. The copy had to be examined as soon as finished and if there were additions or omissions, or if poetry was written as prose or prose as poetry, or if two letters touched each other the sheet was spoiled.

The monks who toiled in copying the Greek manuscripts did not observe such detailed rules as did the Hebrew scribes, but they spent their lives in carefully transcribing and decorating the Scriptures. Those who did such work were



THE OLD ILLUMINATOR

*(From an old painting)*

excused from the manual labor in garden and house. Longfellow has put into the mouth of Friar Pacificus the following lines, which describe the reverence and care that were exercised in the scriptorium by the old illuminator:



'Tis growing dark! Yet one line more,  
And then my work for today is o'er.  
I come again to the name of the Lord!  
Ere I that awful Name record  
That is spoken so lightly among men,  
Let me pause awhile and wash my pen;  
Pure from blemish and blot must it be  
When it writes that word of mystery!  
Thus have I labored on and on,  
Nearly through the Gospel of John.  
Can it be that from the lips  
Of this same gentle Evangelist,  
That Christ Himself perhaps has kissed,  
Came the dread Apocalypse?  
It has a very awful look  
As it stands there at the end of the Book  
Like the sun in an eclipse. Ah me!  
When I think of that vision divine,  
Think of writing it line by line,  
I stand in awe of the terrible curse,  
Like the trump of doom, in the closing verse.  
God forgive me, if ever I  
Take aught from the Book of that prophecy,  
Lest my part too should be taken away  
From the Book of Life on the Judgment Day.  
This is well written, though I say it;  
I should not be afraid to display it  
In open day, on the self-same shelf  
With the writings of St. Thecla herself,  
Or of Theodosius, who of old  
Wrote the Gospels in letters of gold.  
That goodly folio standing yonder,  
Without a single blot or blunder,  
Would not bear away the palm from mine  
If we should compare them line for line.  
There, now, is an initial letter!  
St. Ulric himself never made a better,  
Finished down to the leaf and the snail,  
Down to the eyes on the peacock's tail.  
And now, as I turn the volume over,  
And see what lies between cover and cover,  
What treasures of art these pages hold,  
All ablaze with crimson and gold;  
God forgive me! I seem to feel  
A certain satisfaction steal  
Into my heart and into my brain,  
As if my talent had not lain  
Wrapped in a napkin, and all in vain.



Yes, I might almost say to the Lord,  
 Here is a copy of Thy Word,  
 Written out with much toil and pain;  
 Take it, O Lord, and let it be  
 As something I have done for Thee.

✓ Greek manuscripts are of two kinds, uncials and cursives. The oldest are the uncials, so called because they are written entirely in capital letters. They were written without spaces between the words, and without punctuation. Gradually, means were adopted for dividing the matter up into sections for convenience of reference. Letters, or letters and numbers, were placed in the margins. Some manuscripts were written stychometrically, that is, with just sufficient on one line to be read without stopping.

There are not many more than a hundred Greek uncial manuscripts of the New Testament known, and of these only two contain the whole. They are known to scholars by English, Greek, and Hebrew letters preceded by the word "Codex" which means "book"—Codex A, Codex B, Codex S, etc.

The known cursives, which are so called from being written in a running hand, or with capital and small letters, number between two and three thousand. They date from the tenth to the sixteenth centuries and are not nearly so valuable from a critical point of view as the uncials. There are also more than a thousand Lectionaries, or reading lists, that is, lessons from the New Testament to be read during the year. The cursive manuscripts are listed by numbers.

The work of scholars is to determine as nearly as possible the original text. The older the manuscript, the more valuable from a textual point of view, ordinarily; though a more recent copy from an older original would be likely to be more correct than an older copy from a later original. There are other considerations which weigh in considering the textual value of a manuscript, and in a later chapter will be found a summary of the rules which guide the textual critics, as given by Dr. Philip Schaff in his *Companion to the Greek Testament and English Version*.

The three most ancient and valuable uncial manuscripts are the Vatican (Codex Vaticanus, or Codex B) in the

Vatican, at Rome; the Alexandrian (Codex Alexandrinus, or Codex A), in the British Museum, London; and the Sinaitic (Codex Sinaiticus, or Codex S), in the Imperial Library at Petrograd (St. Petersburg). Another valuable manuscript is the Codex Ephraem, Codex Ephraemi Syri, or Codex C. This is known as a palimpsest, that is, a manuscript in which the original writing has been erased to make room for something else. Another valuable manuscript, with Greek and Latin on opposite pages, is the Codex Bezae, or Codex D. The remaining uncials are in most cases very fragmentary, but on account of their age are more valuable than most of the cursives.

The Sinaitic Manuscript (Codex S) is probably the oldest Greek manuscript extant, being supposed to date from the fourth century. It is in the Imperial Library at Petrograd (St. Petersburg), Russia. It was found by Tischendorf in the Convent of St. Catherine, on Mount Sinai, and, though the story of the finding has often been told, it will be interesting to read the full account as given by Tischendorf himself in a little book entitled, *When Were Our Gospels Written?*

The literary treasures which I had sought to explore have been drawn in most cases from the convents of the East, where, for ages, the pens of industrious monks have copied the sacred writings, and collected manuscripts of all kinds. It therefore occurred to me whether it was not probable that in some recess of Greek or Coptic, Syrian or Armenian monasteries, there might be some precious manuscripts slumbering for ages in dust and darkness? And would not every sheet of parchment so found, covered with writings of the fifth, sixth, and seventh centuries, be a kind of literary treasure, and a valuable addition to our Christian literature? . . .

I here pass over in silence the interesting details of my travels—my audience with the Pope, Gregory XVI, in May, 1843—my intercourse with Cardinal Mezzofanti, that surprising and celebrated linguist—and I come to the result of my journey to the East. It was in April, 1844, that I embarked at Leghorn for Egypt. The desire which I felt to discover some precious remains of any manuscripts, more especially Biblical, of a date which would carry us back to the early times of Christianity, was realized beyond my expectations. It was at the foot of Mount Sinai, in the Convent of St. Catherine, that I discovered the pearl of all my researches. In visiting the library of the monastery, in the month of May, 1844, I perceived in the middle of the great hall

a large and wide basket full of old parchments; and the librarian, who was a man of information, told me that two heaps of papers like these, mouldered by time, had been already committed to the flames. What was my surprise to find amid this heap of papers a considerable number of sheets of a copy of the Old Testament in Greek, which seemed to me to be one of the most ancient that I had ever seen. The authorities of the convent allowed me to possess myself of a third of these parchments, or about forty-three sheets, all the more readily as they were destined for the fire. But I could not get them to yield up possession of the remainder. The too lively satisfaction which I had displayed had aroused their suspicions as to the value of this manuscript. I transcribed a page of the text of Isaiah and Jeremiah, and enjoined on the monks to take religious care of all such remains which might fall in their way.

On my return to Saxony there were men of learning who at once appreciated the value of the treasure which I brought back with me. I did not divulge the name of the place where I had found it, in the hopes of returning and recovering the rest of the manuscript. I handed over to the Saxon Government my rich collection of Oriental manuscripts in return for the payment of all my traveling expenses. I deposited in the library of the University of Leipzig, in shape of a collection, which bears my name, fifty manuscripts, some of which are very rare and interesting. I did the same with the Sinaitic fragments, to which I gave the name of Codex Frederick Augustus, in acknowledgment of the patronage given to me by the King of Saxony; and I published them in Saxony in a sumptuous edition, in which each letter and stroke was exactly reproduced by the aid of lithography.

But these home labors upon the manuscripts which I had already safely garnered did not allow me to forget the distant treasure which I had discovered. I made use of an influential friend, who then resided at the Court of the Viceroy of Egypt, to carry on negotiations for procuring the rest of the manuscripts; but his attempts were, unfortunately, not successful. "The monks of the convent," he wrote to me to say, "have, since your departure, learned the value of these sheets of parchment, and will not part with them at any price."

I resolved, therefore, to return to the East to copy this priceless manuscript. Having set out from Leipzig in January, 1853, I embarked at Trieste for Egypt, and in the month of February I stood for the second time in the Convent of Sinai. This second journey was more successful even than the first, from the discoveries that I made of rare Biblical manuscripts; but I was not able to discover any further traces of the treasure of 1844. I forget: I found in a roll of papers a little fragment, which, written over on both sides, contained eleven short lines of Genesis, which convince me that the manuscripts originally contained the entire

Old Testament, but that the greater part had been long since destroyed.

On my return, I reproduced in the first volume of a collection of ancient Christian documents the page of the Sinaitic manuscript which I had transcribed in 1844, without divulging the secret of where I had found it. I confined myself to the statement that I claimed the distinction of having discovered other documents—no matter whether published in Berlin or Oxford—as I assumed that some learned travelers, who had visited the convent after me, had managed to carry them off.

The question now arose how to turn to use these discoveries. Not to mention a second journey which I made to Paris in 1849, I went through Germany, Switzerland, and England, devoting several years of unceasing labor to a seventh edition of my New Testament. But I felt myself more and more urged to recommence my researches in the East. Several motives, and more especially the deep reverence of all Eastern monasteries for the Emperor of Russia, led me, in the autumn of 1856, to submit to the Russian Government a plan of a journey for making systematic researches in the East. This proposal only aroused a jealous and fanatical opposition in St. Petersburg. People were astonished that a foreigner and a Protestant should presume to ask the support of the Emperor of the Greek and Orthodox Church for a mission to the East. But the good cause triumphed. The interest which my proposal excited, even within the imperial circle, inclined the Emperor in my favor. It obtained his approval in the month of September, 1858, and the funds which I asked for were placed at my disposal. Three months subsequently my seventh edition of the New Testament, which had cost me three years of incessant labor, appeared; and in the commencement of January, 1859, I again set sail for the East. . . .

By the end of the month of January I had reached the Convent of Mount Sinai. The mission with which I was entrusted entitled me to expect every consideration and attention. The prior, on saluting me, expressed a wish that I might succeed in discovering fresh supports for the truth. His kind expression of goodwill was verified even beyond his expectations.

After having devoted a few days in turning over the manuscripts of the convent, not without alighting here and there on some precious parchment or other, I told my Bedouins, on the 4th February, to hold themselves in readiness to set out with their dromedaries for Cairo on the 7th, when an entirely fortuitous circumstance carried me to the goal of all my desires. On the afternoon of this day I was taking a walk with the steward of the convent in the neighborhood, and as we returned toward sunset, he begged me to take some refreshment with him in his cell. Scarcely had he entered the room, when, resuming our former subject of conversation, he said: "And I, too, have read a Sep-



tuagint"—*i. e.*, copy of the Greek translation made by the Seventy. And so saying, he took down from the corner of the room a bulky kind of volume, wrapped up in a red cloth, and laid it before me. I unrolled the cover, and discovered, to my great surprise, not only those very fragments which, fifteen years before, I had taken out of the basket, but also other parts of the Old Testament, the New Testament complete, and, in addition, the Epistle of Barnabas and a part of the Pastor of Hermas. Full of joy, which this time I had the self-command to conceal from the steward and the rest of the community, I asked, as if in a careless way, for permission to take the manuscript into my sleeping chamber to look over it more at leisure. There by myself I could give way to the transport of joy which I felt. I knew that I held in my hand the



CONVENT OF ST. CATHERINE, ON MOUNT SINAI

most precious Biblical treasure in existence—a document whose age and importance exceeded that of all the manuscripts which I had ever examined during twenty years' study of the subject. I cannot now, I confess, recall all the emotions which I felt in that exciting moment with such a diamond in my possession. Though my lamp was dim, and the night cold, I sat down at once to transcribe the Epistle of Barnabas. For two centuries search has been made in vain for the original Greek of the first part of this Epistle, which has only been known through a very faulty Latin translation. And yet this letter, from the end of the second down to the beginning of the fourth century, had an extensive authority, since many Christians assigned to it and to the Pastor of Hermas a place side by side with the inspired writings of the



New Testament. This was the very reason why these two writings were both thus bound up with the Sinaitic Bible, the transcription of which is to be referred to the first half of the fourth century, and about the time of the first Christian Emperor.

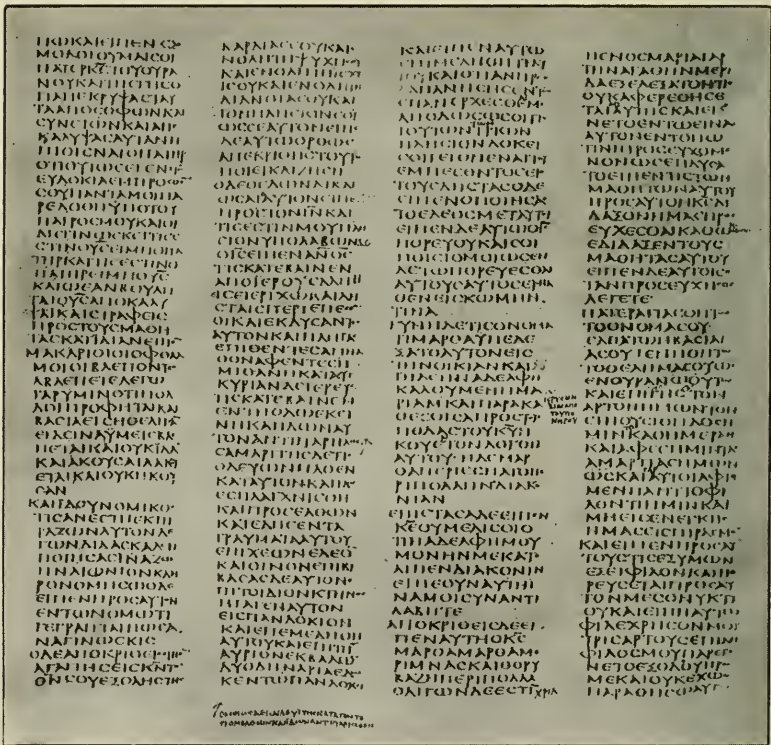
Early on the 5th of February I called upon the steward. I asked permission to take the manuscript with me to Cairo, to have it there transcribed completely from beginning to end; but the prior had set out only two days before also for Cairo, on his way for Constantinople, to attend at the election of a new archbishop, and one of the monks would not give his consent to my request. What was then to be done? My plans were quickly decided. On the 7th, at sunrise, I took a hasty farewell of the monks, in hopes of reaching Cairo in time to get the prior's consent. Every mark of attention was shown me on setting out. The Russian flag was hoisted from the convent walls, while the hillsides rang with the echoes of a parting salute, and the most distinguished members of the order escorted me on my way as far as the plain.

The following Sunday I reached Cairo, where I was received with the same marks of goodwill. The prior, who had not yet set out, at once gave his consent to my request, and also gave instructions to a Bedouin to go and fetch the manuscript with all speed. Mounted on his camel, in nine days he went from Cairo to Sinai and back, and on the 24th February the priceless treasure was again in my hands. The time was now come at once boldly and without delay to set to work to a task of transcribing no less than a hundred and ten thousand lines—of which a great number were difficult to read, either on account of later corrections, or through the ink having faded—and that in a climate where the thermometer during March, April, and May is never below 77° of Fahrenheit in the shade. No one can say what this cost me in fatigue and exhaustion.

The relation in which I stood to the monastery gave me the opportunity of suggesting to the monks the thought of presenting the original to the Emperor of Russia as the natural protector of the Greek Orthodox faith. The proposal was favorably entertained, but an unexpected obstacle arose to prevent its being acted upon. The new archbishop, unanimously elected during Easter week, and whose right it was to give a final decision in such matters, was not yet consecrated, or his nomination even accepted by the Sublime Porte. And while they were waiting for this double solemnity, the Patriarch of Jerusalem protested so vigorously against the election, that a three months' delay must intervene before the election could be ratified and the new archbishop installed. Seeing this, I resolved to set out for Jaffa and Jerusalem.

Just at this time the Grand Duke Constantine of Russia, who had taken the deepest interest in my labors, arrived at Jaffa. I accompanied him to Jerusalem. I visited the ancient libraries

of the holy city, that of the monastery of Saint Saba on the shores of the Dead Sea, and then those of Beyrout, Ladikia, Smyrna, and Patmos. These fresh researches were attended with the most happy results. At the time desired I returned to Cairo; but here, instead of success, only met with a fresh disappointment. The Patriarch of Jerusalem still kept up his opposition, and as he carried it to the most extreme lengths, the five representatives of the convent had to remain at Constantinople, where they sought in vain for an interview with the Sultan to press their rights. Under these circumstances the monks of Mount Sinai, although willing to do so, were unable to carry out my suggestion.



A PAGE OF THE SINAITIC MANUSCRIPT

In this embarrassing state of affairs the archbishop and his friends entreated me to use my influence on behalf of the convent. I therefore set out at once for Constantinople, with a view of there supporting the case of the five representatives. The Prince

Lobanow, Russian ambassador to Turkey, received me with the greatest goodwill, and as he offered me hospitality in his country house on the shores of the Bosphorus, I was able the better to attend to the negotiations which had brought me there. But our irreconcilable enemy, the influential and obstinate Patriarch of Jerusalem, still had the upper hand. The archbishop was then advised to appeal himself in person to the patriarchs, archbishops, and bishops; and this plan succeeded—for before the end of the year the right of the convent was recognized, and we gained our cause. I myself brought back the news of our success to Cairo, and with it I also brought my own special request, backed with the support of Prince Lobanow.

On the 24th of September I returned to Cairo. The monks and archbishop then warmly expressed their thanks for my zealous efforts in their cause, and the following day I received from them, under the form of a loan, the Sinaitic Bible, to carry it to St. Petersburg, and there to have it copied as accurately as possible.

I set out for Russia early in October, and on the 19th of November, I presented to their Imperial Majesties, in the Winter Palace at Tsarkoe-Selo, my rich collection of old Greek, Syriac, Coptic, Arabic, and other manuscripts, in the middle of which the Sinaitic Bible shone like a crown. I then took the opportunity of submitting to the Emperor, Alexander II, a proposal of making an edition of this Bible worthy of the work and of the Emperor himself, and which should be regarded as one of the greatest undertakings in critical and biblical study.

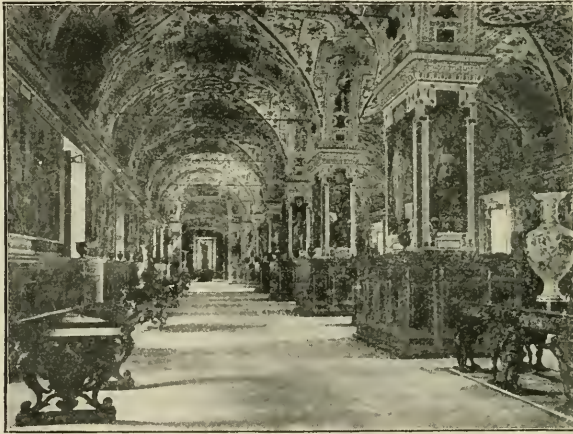
I did not feel free to accept the brilliant offers that were made to me to settle finally, or even for a few years, in the Russian capital. It was at Leipzig, therefore, at the end of three years, and after three journeys to St. Petersburg, that I was able to carry to completion the laborious task of producing a *facsimile* copy of this codex in four folio volumes.

In the month of October, 1862, I repaired to St. Petersburg to present this edition to their majesties. The Emperor, who had liberally provided for the cost, and who approved the proposal of this superb manuscript appearing on the celebration of the Millennium Jubilee of the Russian empire, has distributed impressions of it throughout the Christian world, which, without distinction of creed have expressed their recognition of its value. Even the Pope, in an autograph letter, has sent to the editor his congratulations and admiration. The two most celebrated universities of England, Cambridge and Oxford, desired to show me honor by conferring on me their highest academic degree. "I would rather," said an old man—himself of the highest distinction for learning—"I would rather have discovered this Sinaitic manuscript than the Koh-i-noor of the Queen of England."

But that which I think more highly of than all these flattering distinctions is the fact that Providence has given to our age, in

which attacks on Christianity are so common, the Sinaitic Bible, to be to us a full and clear light as to what is the real text of God's Word written, and to assist us in defending the truth by establishing its authentic form.

The manuscript consists of  $346\frac{1}{2}$  leaves, and is of fine vellum, made from antelope skins; the writing is in four columns to each page (except some of the poetical portions, which are two columns to the page), and the page is  $13\frac{1}{2}$  inches wide and  $14\frac{7}{8}$  inches high. Originally it contained the Old Testament complete, the New Testament complete, together with the Epistles of Barnabas and the "Shepherd"



MAIN HALL OF THE VATICAN LIBRARY

(From "The Biblical World")

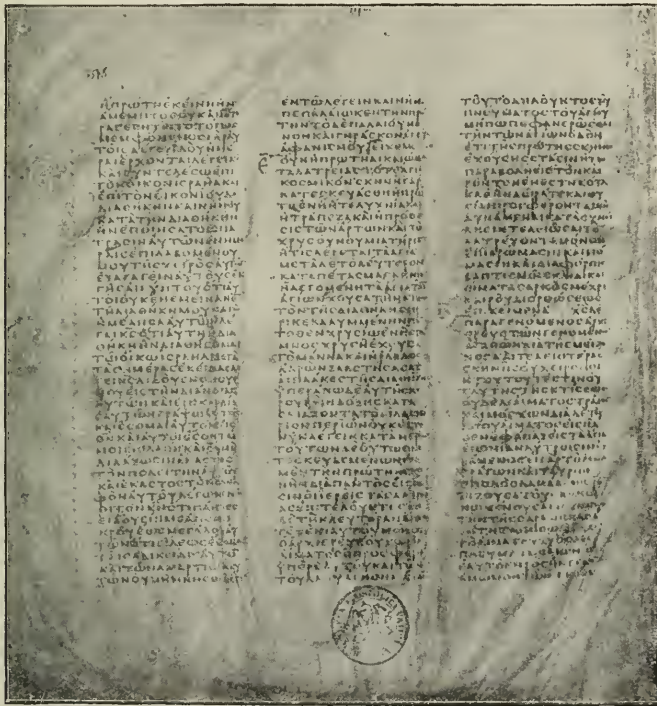
(or Pastor) of Hermas, these last being two apocryphal books which were highly regarded in the early Christian centuries. Part of the Old Testament is now missing, and part of the Shepherd of Hermas.

The Convent of St. Catherine is at the foot of Mount Sinai, and was built by the Emperor Justinian in 527 A.D. There is in the convent a chapel called the "Chapel of the Burning Bush," and one of its wells is supposed to be the one where Moses met Reuel's daughters and helped them water their flocks. Other valuable manuscripts have been found there besides Codex 8.



Copies of the beautiful four-volume facsimile edition of Codex S published by Tischendorf may be seen in some of the American public and theological libraries.

The Vatican Manuscript (Codex B) is considered to be of about the same age as the Sinaitic, dating from the fourth century. It is in the Vatican Library at Rome, where it has been, with a brief exception, since the end of the fifteenth



A PAGE OF THE VATICAN MANUSCRIPT

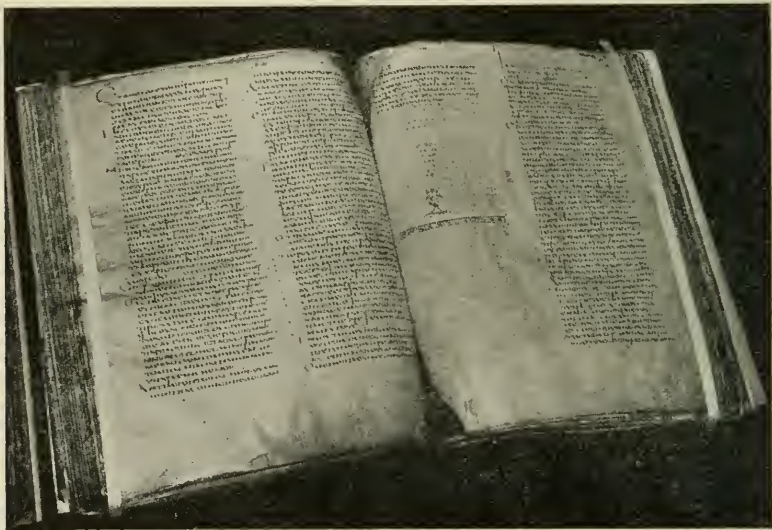
(From "The Biblical World")

century at least. It originally contained the whole of the Bible, but now the following parts are missing: Genesis to the 28th verse of chapter 46; Psalms 105 to 137; Hebrews, from verse 14 of the 9th chapter to the end of the book; 1 and 2 Timothy, Titus, Philemon, and Revelation. It consists of 759 leaves of vellum, measuring 10½ x 10 inches. The writing is in three columns. It is bound in one volume



in red morocco. Facsimile copies may be seen in some of our libraries. Napoleon carried the manuscript to Paris among his spoils of victory, but it was returned to Rome in 1815. It was while it was in Paris that its great value became known to scholars.

The Alexandrian Manuscript (Codex A) is in the British Museum, London. It is so named because originally it was in Alexandria; but it was taken to Constantinople by Cyril Lucar when he became Patriarch there, and in 1627 was



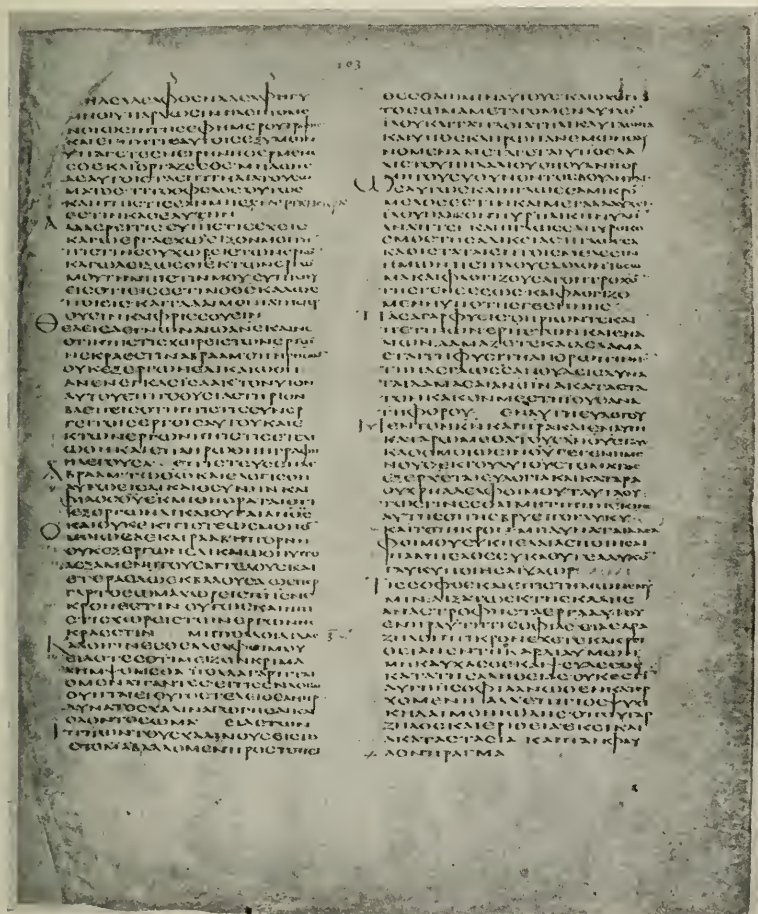
#### A VOLUME OF THE ALEXANDRIAN MANUSCRIPT

The New Testament, as it lies in its case in the British Museum

presented by him to Charles I. It remained the possession of the English sovereigns till it was presented to the nation by George II.

It consists of four volumes, one of which is represented in the illustration. This is the New Testament as it lies in its case in the Museum. The writing is in two columns, on thin vellum, the size of page being 13 x 10 inches. It originally contained the complete Bible, but now about ten leaves are missing from the Old Testament, and the New Testament lacks the Gospel of Matthew to chapter 24,

verse 6; John 6 : 50 to 8 : 52; and 2 Corinthians 4 : 13 to 12 : 6. The manuscript includes parts of two Epistles of Clement, which were highly regarded in the early Christian centuries, a letter of Athanasius, and a treatise by Eusebius on the Psalms.



#### A PAGE FROM THE ALEXANDRIAN MANUSCRIPT

There is a tradition that the manuscript was written by Thecla the martyr, and an Arabic inscription on the first sheet so states, but this origin is considered to be very doubtful. It is believed to date from the fifth century.

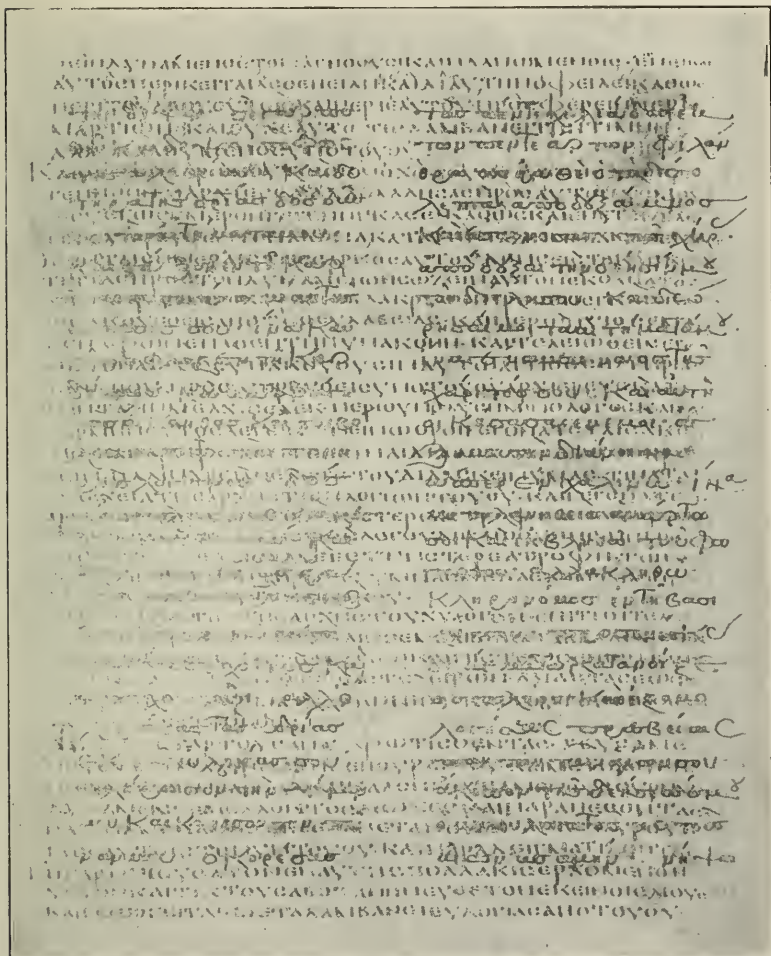
Codex Ephraem (Codex C) is the most valuable palimpsest, or rewritten manuscript, known. It is in the Bibliothèque Nationale, at Paris. Palimpsests are manuscripts in which the original writing has been erased and something else written over. In this instance a Greek manuscript dating from the fifth century was used, about the twelfth century, for writing thereon some of the works of Ephraem the Syrian, a preacher of the fourth century. At the end of the seventeenth century it was noticed that there were traces of an earlier writing beneath that of Ephraem. The manuscript doubtless contained the complete Old and New Testaments, but there are only 64 leaves of the Old and 145 of the New now remaining. Numerous attempts were made to decipher the earlier text, but without much result. Later a chemical was found capable of strengthening the older writing, but still there was great difficulty in deciphering it. However, in 1840 Tischendorf began to labor diligently at the task, and in 1843 and 1845 published an almost complete reading, which has been of very great value to students of the Greek text. Some idea of the difficulties involved in the work may be gathered from the illustration for which a special photograph was taken.

Codex Bezae (Codex D) is a bilingual manuscript, having Greek on one page and Latin on the other. It is probably of the sixth century, and may be earlier. It was presented to the University of Cambridge in 1581 by Theodore Beza, a reformer and a friend of Calvin. He found it in the Monastery of St. Irenaeus at Lyons in 1562. It contains the Gospels and Acts, and part of the 3d Epistle of John. This manuscript is a good example of stichometry.

Codex Claromontanus was discovered by Beza at Clermont in 1582 and is now in the Bibliothèque Nationale at Paris. It is of very thin vellum, with Greek and Latin in parallel columns. It is of the sixth century, and contains the Epistles of Paul and the Epistle to the Hebrews.

Codex Purpureus is a beautiful example of a vellum manuscript stained purple, with the writing in silver and divine names in gold. There are only 45 leaves, of which 4 are in the British Museum, London; 6 in the Vatican Library, in Rome; 2 in the Imperial Library, in Vienna; and 33 in the Monastery of St. John, in Patmos.

Codex Laudianus, of the Acts, is in the Bodleian Library, Oxford. It is so called because presented to the Library by Archbishop Laud, in 1636. It is of the sixth

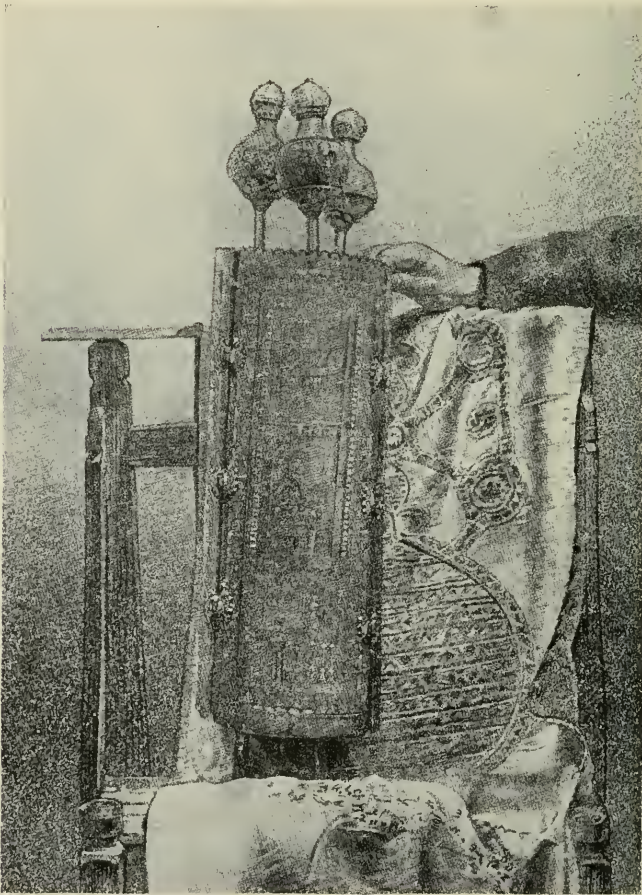


A PAGE OF THE EPHRAEM PALIMPSEST

century and was probably taken from Tarsus to England in the end of the seventh century and used by the Venerable Bede early in the eighth century.



Codex Rossanensis is another manuscript of purple vellum with silver letters, and the three first lines of each gospel, in each of its two columns, in gold. It was found by Drs. Gebhardt and Harnack in 1879, at Rossano in Italy. It is remarkable for a number of pictorial illustrations of gospel history in water-colors. It contains only the Gospels of Matthew and Mark, and is of the sixth century.



THE SAMARITAN PENTATEUCH

(From "The Biblical World")



## CHAPTER VI

### ANCIENT VERSIONS AND QUOTATIONS

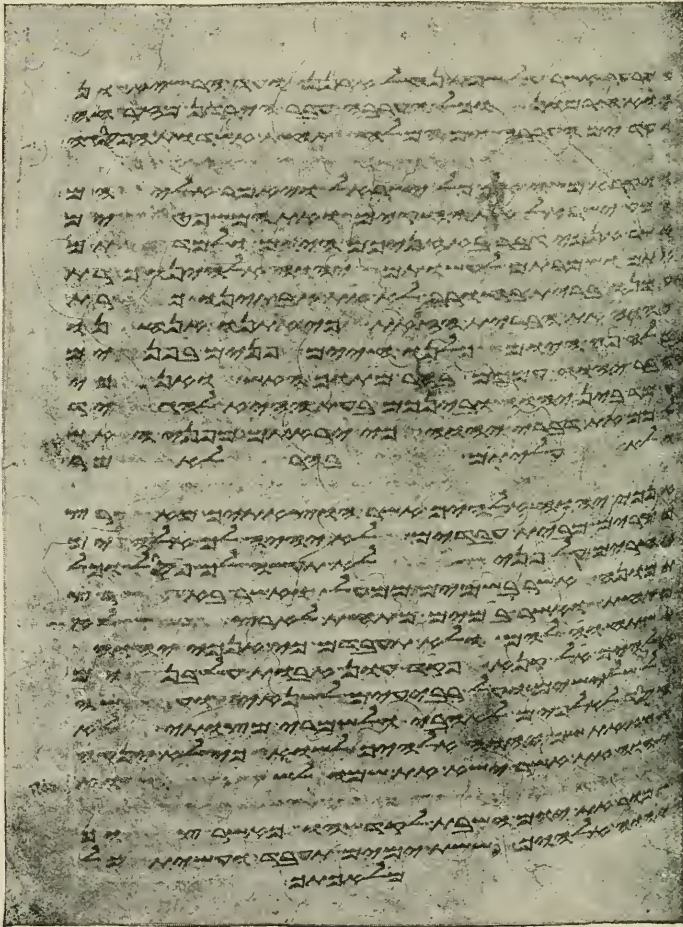
**N**EXT in importance to the manuscripts in the same languages as those in which the originals were written are the versions, or translations into languages other than those in which the Scriptures were originally written.

The Samaritan Pentateuch is one of the most famous manuscripts extant. It belongs to the small Samaritan colony at Shechem, which is descended from the mixed people who were sent to Samaria in the seventh century B. C. by the king of Assyria, as recorded in 2 Kings 17 : 24. These Samaritans are referred to in Ezra 4 : 9, 10, as "the nations whom the great and noble Asnapper brought over and set in the cities of Samaria." There was always ill feeling between the Samaritans and the Jews, and this was increased when a grandson of Eliashib, the high-priest, was found to be among those who had married heathen wives, and Nehemiah says "Therefore I chased him from me." Josephus says this was Manasseh, and that he went to Samaria with his wife and his father-in-law Sanballat, and a rival temple was set up on Mount Gerizim.

The Samaritans did not recognize any part of the Scriptures but the Pentateuch, and an inscription on the chief Samaritan copy of it says it was written by "Abishua the son of Phinehas, the son of Eleazar, the son of Aaron the priest in the thirteenth year of the settlement of Israel in the land of Canaan," but this is not supposed by scholars to be accurate, and the manuscript is considered to be about a thousand years old.

After the return of the Jews from the Babylonian captivity, Hebrew gradually ceased to be the common language of the people, and another Semitic language, Aramaic,

took its place, and Hebrew became the sacred language. It therefore became necessary for an interpreter to stand beside the preacher and translate the Hebrew that the people



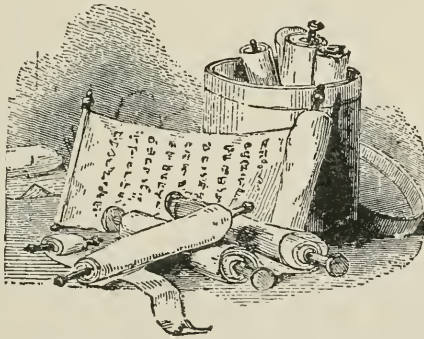
#### PART OF THE SAMARITAN PENTATEUCH

(From Winston's "Handy Bible Encyclopedia")

might understand it; and later on the interpreters took to explaining as well, and there arose the Targums, or Aramaic paraphrases of the Old Testament, when the interpretations were committed to writing. They are known by the names

of the authors or the places where they were written and used. There are three Targums on the Pentateuch: the Targum of Onkelos or the Babylonian Targum; the Jerusalem Targum of Jonathan; and a second Jerusalem Targum of part of the Pentateuch; one on the Prophets, the Targum of Jonathan Ben Uzziel; and several less valuable Targums on the Hagiographa (that is, the writings other than the Law and the Prophets). These Targums took definite form in the early Christian centuries.

The most famous of the Old Testament versions is the Septuagint (LXX), or the version of the Seventy. This was made at Alexandria for the benefit of the Jewish colony there, but there is much uncertainty as to the date and



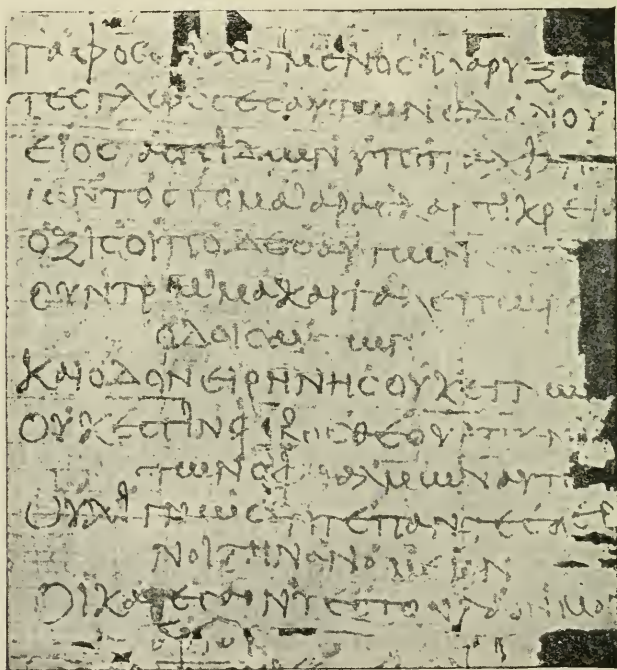
#### ANCIENT ROLLS AND CONTAINER

*(From Winston's "Handy Bible Encyclopedia")*

method of the translation. There is a tradition that the work was done by seventy-two Jews, specially brought from Palestine, in seventy-two days. Another tradition says that the translators worked independently, and, when they had finished, their translations were absolutely identical. These are traditions only; scholars now are agreed that the work was begun about 280 B.C. Greek had by then become the common language of the countries around the eastern end of the Mediterranean, and the Septuagint became very popular among the Jewish residents there. It was the version in use in the days of Jesus and the apostles, and their quotations are made from it. The Septuagint is valuable as being made from Hebrew manuscripts much older than any

Hebrew manuscripts now extant. The Old Testament portions of the Sinaitic, Vatican, Alexandrian, and Ephraem manuscripts are the Septuagint version.

A Greek version was made by Aquila, who was a Jewish proselyte of Pontus, in the early part of the second century. It was a strictly literal translation for the Jews to use in contending with the Christians, but it was used by Christians as well as Jews.



FRAGMENT OF SEPTUAGINT PSALTER

(Psa. 11 : 7 ff.) Found in Egypt, 1892; now in the British Museum  
Probably of the third century

(From Nelsons' "Encyclopaedia")

Theodotion, supposed to be a Jewish proselyte, also from Pontus, made a Greek translation in the latter half of the second century, which is mainly a revised version of the Septuagint.

Symmachus, an Ebionite of the latter half of the second century, made a very faithful translation of the Hebrew, and his style was superior to that of the two just mentioned.



His version was made use of by Jerome when he made his Latin version, the Vulgate.

These three Greek versions are referred to by the revisers who prepared the Authorized Version, in the remarkable preface which is reproduced in a later chapter, and by the Jewish revisers in their preface to the new translation of 1917, the latest of the revised versions at the date of this writing.

In the early part of the third century a great scholar flourished at Alexandria, named Origen. He was dissatisfied with the Greek version then existing and himself revised the Septuagint. He published his "Hexaplar," or six-version edition, with the following columns side by side: (1) The Hebrew text; (2) the Hebrew text transliterated into Greek; (3) Aquila's translation; (4) the translation of Symmachus; (5) his own revision of the Septuagint; (6) Theodotion's translation.

Several minor revisions of the Septuagint were made in the fourth century; one by Eusebius, of Caesarea, for use in Palestine; one by Hesychius, of Alexandria, for use in Egypt; and one by Lucian, of Antioch, for use in Asia Minor.

The most important translation of the Old Testament into Syriac is known as the "Peshito" or "simple." It was probably made in the second century, and was referred to by Ephraem the Syrian in the fourth century. It was most likely made by Jews who had become Christians.

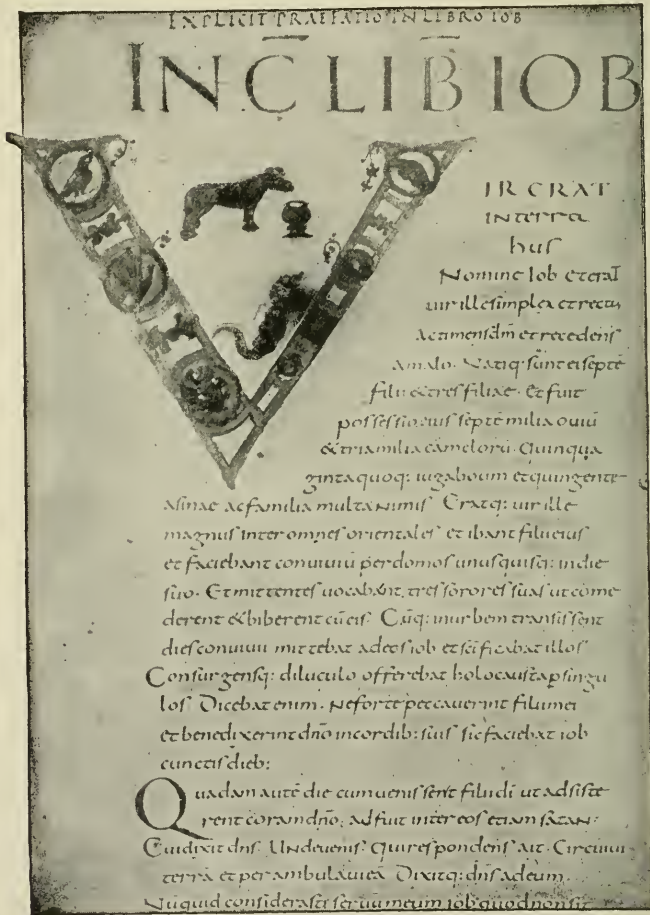
Another Syriac version was made early in the seventh century by Bishop Paul, of Tella, and it is a translation from the Greek of Origen's Hexaplar.

The Latin version known as the Vulgate, because translated into the common or vulgar tongue, is the chief Latin translation. There had been others before it, which are known as the Old Latin, but there were great variations between those in use in different parts. An African Latin version and an Italian Latin version were the principal; some of the early English paraphrases and translations were made from the Old Latin, not from the Vulgate.

The Vulgate was translated by Jerome at the request of Pope Damasus. Jerome was born about 340 A.D. at Stridon on the border of Dalmatia, and was undoubtedly the greatest



scholar of his day. He traveled considerably in Italy and the east and studied at Constantinople under Gregory Nazianzen. He went to Rome again in 382, where he became



PORTION OF JEROME'S VULGATE

(Job I.) Written A. D. 840, with gold and silver initials. Now in the British Museum

(From Nelsons' "Encyclopædia")

closely associated with the pope and undertook, at his request, a revision of the Old Latin, and later the translation of the Scriptures from the originals. He commenced this work at Rome, and issued first the Gospels, then the Acts

and the rest of the New Testament, and then the Psalter from the Old Testament. After the pope's death in 384, Jerome went to Palestine and settled at Bethlehem where he lived until 420, and continued his work of translation. His complete Old Testament appeared about 404 and was met with considerable criticism, especially from those who objected that the language of his translation departed greatly from that of the older versions which they regarded with a feeling akin to reverence. After his death, however, the Vulgate gradually superseded the other Latin versions, and became the standard of the church. It was the source of Wiclif's version, greatly influenced the English translations of Tindale and his successors, and was the sole basis of the Roman Catholic translation of 1582 and 1609. The text has been revised on several occasions: for the Complutensian Polyglot by Cardinal Ximenes in 1517, the revised version issued in 1590 by Pope Sixtus V, and the version issued by order of Pope Clement VIII in 1592. This last is still the standard version of the Vulgate.

Egyptian, or Coptic, versions were made in the third or fourth century, from the Septuagint. They included the Memphitic, or Bahiric, for Lower Egypt; the Thebaic, or Sahidic, for Upper Egypt.

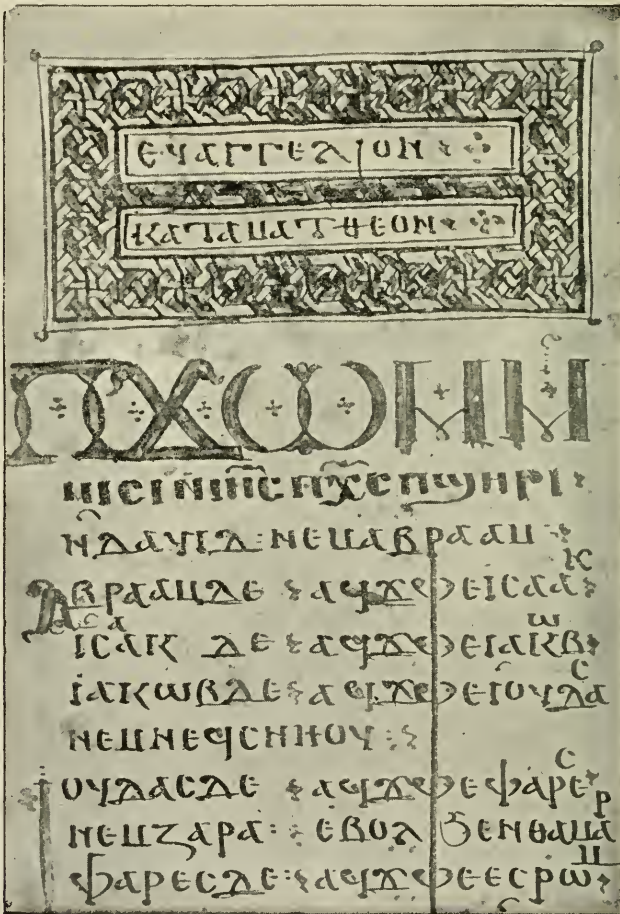
A Gothic version was published in the end of the fourth century by Ulphilas, bishop of the Western Goths.

Besides, there have been Ethiopic (for Abyssinia), Arabic, Armenian, Persian, and others, but they were issued later, and, beyond their value for those who spoke the particular languages, they are of little value from the viewpoint of the history of the text, most of them being translations of the Septuagint or the Vulgate.

The great value of the Septuagint and the Vulgate lies in the fact that they are translated, especially in the case of the Hebrew, from manuscripts much older than any now existing.

Of the Syriac New Testament there are several versions. The Peshito, or "simple," omits 2 Peter, 2 and 3 John, Jude, and Revelation. It is the version that has been used by the Syrian church from at least the fifth century. The Philoxenian was a revision of the Peshito made about 508, and this was revised again in 616 by Thomas of Heraklea in

Mesopotamia, his version being known as the Harkleian. The Curetonian Syriac is a version in a manuscript found in the Nitrian Desert in Egypt, in 1847, and published in 1858 by Canon William Cureton. The manuscript is now



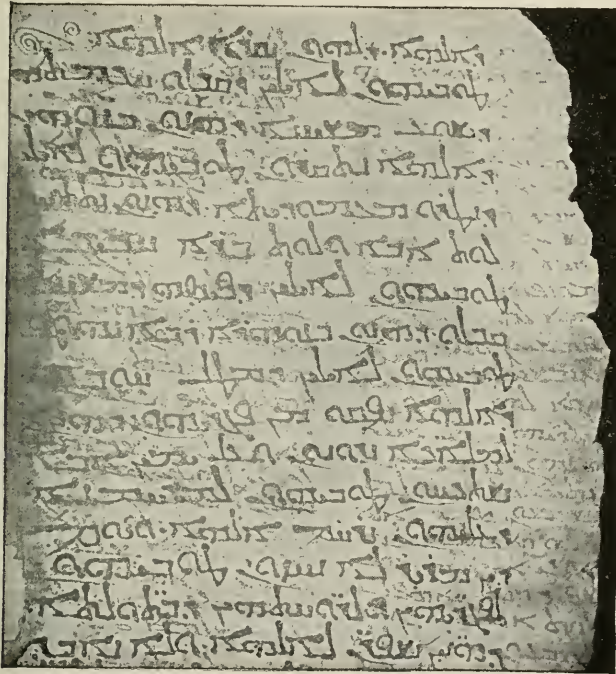
PORTION OF A SYRIAC MANUSCRIPT

(Luke 7 : 44-47.)

Found in the Convent of Mount Sinai, by Mrs Lewis in 1892

in the British Museum. It is of the fifth century, but the version may be older than the Peshito. The same version is represented in a palimpsest manuscript discovered at Mount Sinai in 1892 by Mrs. Lewis.

The Church Fathers quoted directly and indirectly from manuscripts which were older than any extant today, and therefore such direct quotations are likely to be nearer the original than the existing manuscripts—and where they coincide with the existing readings they are valuable corroborative evidence. Frequently the substance only is given, and from a textual point of view such quotations are not of much value. The absence in the early



PORTION OF A COPTIC MANUSCRIPT

(From Nelsons' "Encyclopedia")

writings of any reference to the much discussed verse, 1 John 5 : 7, of which we shall have occasion to take notice again in a later chapter, is presumptive evidence that it did not exist in the original or any early copies, because the question of the Trinity was discussed at an early date, and such a text would undoubtedly have been brought into the controversy, if it existed then.



## CHAPTER VII

### EARLY ENGLISH PARAPHRASES AND VERSIONS

FROM the seventh to the fourteenth centuries, that is, for a period of nearly seven hundred years, there were numerous attempts at translating into early English or paraphrasing portions of the Scriptures, the manuscripts of some of which are extant today. There were no known attempts at translating the whole Bible into the languages and dialects spoken in Britain. Outside the few existing manuscripts, very little is known of either the translators or their work. It does not appear that the translations or paraphrases were for the benefit of the common people, but for the help of the clergy and monks, who in many instances were not well educated. Very few of the people could read or write, and if translations into the vernacular were to be had easily, which was not the case, even then they would be unintelligible to all except a few. Again, it was no more the desire of the clergy and monks in those early centuries to give the Word of God to the people in their own tongue than it was in the fourteenth and sixteenth centuries, when the opposition of the priests to Wiclif, Tindale, and others was so fierce.

The earliest known attempt to render any portion of the Scriptures into Anglo-Saxon was made by Caedmon, and the following story is told by Bede in his *Ecclesiastical History*. The custom was for persons to play with the harp and extemporize some lines to sing to it, in the same way that the Welsh bards used to do—and the custom has not even yet died out in Wales; the writer has been present at such events. Caedmon, a servant of the Abbey at Whitby,



was unable to take his part with his companions, so absented himself. One night he had a vision, and a voice told him to awake and sing. He said he could not; but the voice assured him that he should sing of the beginning of things and of the love of God. He felt an inspiration, and, on relating the story, was taken under the protection of the abbess, Hilda, and the monks, and given an opportunity to develop his gift of song. Bede says that he made poetical paraphrases of the creation of the world, and the origin of the human race, of the exodus of Israel from Egypt and their entry into the promised land, and many other Scripture stories, of the incarnation, passion, resurrection, and ascension of the Lord, of the coming of the Holy Spirit, and the doctrine of the apostles. Caedmon died about 680 A.D.

Of Aldhelm, abbot of Malmesbury and bishop of Sherborne, it is said that he sang his songs on a bridge that passers-by might learn something of religion. Some of his songs are said to have lived till King Alfred's day. He is also said to have paraphrased the Psalms, but there is no indisputable evidence extant. Aldhelm lived a little later than Caedmon, and died about 706.

Guthlac, a hermit of Croyland, near Peterborough, is supposed to have made a version of the Psalms about the same time as Aldhelm.

Bede, a monk of Jarrow-on-Tyne, generally called the Venerable Bede, undoubtedly the greatest scholar of his day, wrote commentaries and an ecclesiastical history and translated the gospel of John. It is thought by some that he only translated part of the Gospel, from the beginning to the 9th verse of the 6th chapter. Cuthbert, a pupil of Bede, wrote in a letter to a fellow-pupil named Cuthwin, that on the day before Bede died (he died on Ascension Day, May 27, 735), he was dictating his translation and said, "Go on quickly, I know not how long I shall hold out, and whether my Maker may not soon take me away." On the morrow he resumed his task. At length Cuthbert said, "Dear master, there is but one sentence still left undone." Said Bede, "Write quickly." And when Cuthbert said, "Master it is finished," Bede said, "Thou hast said well; it is finished," and having said the doxology he fell asleep.

King Alfred the Great translated the Ten Commandments and part of the Psalms. He is sometimes supposed to have translated also the New Testament and part of the Old, but there is no evidence for it other than the Ten Commandments. It may be that he even intended to give the whole Bible to his people in English, but it is not known that he accomplished much toward it. He died in 901.

Besides these Anglo-Saxon versions, or paraphrases of portions of the Scriptures, there were some interlinear translations, or glosses. In these the Latin version was written on one line and the Anglo-Saxon translation on another.

One such gloss is known as the Durham Book. It is in the British Museum (Nero, D IV). It is also known as the Cuthbert Gospels, as it is supposed to have been used by Cuthbert, the pupil of Bede. Another name for it is the Lindisfarne Gospels. The Latin was written by Eadfrith, bishop of Lindisfarne, at the end of the seventh century, and the Anglo-Saxon gloss was added by Aldred, a priest of Holy Isle, two centuries later.

The West Saxon Gospels are another example of the interlinear translation, but the author is unknown.

The Rushworth Gloss is of the end of the tenth or beginning of the eleventh century, and the manuscript is in the Bodleian Library, Oxford. It is Jerome's Vulgate Latin, with an Anglo-Saxon gloss, and an inscription states that it was written by an Irishman named MacRegol.

About the beginning of the eleventh century Aelfric (called Grammaticus, "The Grammarian") translated the Heptateuch and some other portions of the Old Testament into Anglo-Saxon, of the Western dialect.

The above-mentioned paraphrases and translations were made before the Norman Conquest, and the Anglo-Saxon is almost, if not quite, unintelligible to ordinary modern readers, as the following version of the Lord's Prayer will show:

Fæder ure thu the eart on heofenum, si thin nama gehalgod; to becume thin rice. Gewurthe thin willa on eorþan swa swa on heofenum. Urne dæghwamlicam hlaf syle us to dæg; and forgyf us ure gyltas, swa swa we forgifadh urum gyltendum; and ne galæd thu us on costnunge. Ac alys us of yfele. Sothlice.

After the Norman Conquest, there does not appear to be any further attempt to translate the Scriptures for a hundred years or more. Then there began to appear metrical paraphrases and homilies. About the year 1200 Orm, or Ormin, an Augustinian monk, wrote a long poem on the Gospels and the Acts, known as the "Ormulum." Manuscript copies are in the Bodleian Library, Oxford. The book is dedicated by Orm to his brother. Éadie gives a sample couplet with translation as follows:

*Icc hafe wendd inntill Ennglisshe*  
*Goddspellless hallghe lore*  
 I have turned into English  
 Gospel's holy lore.

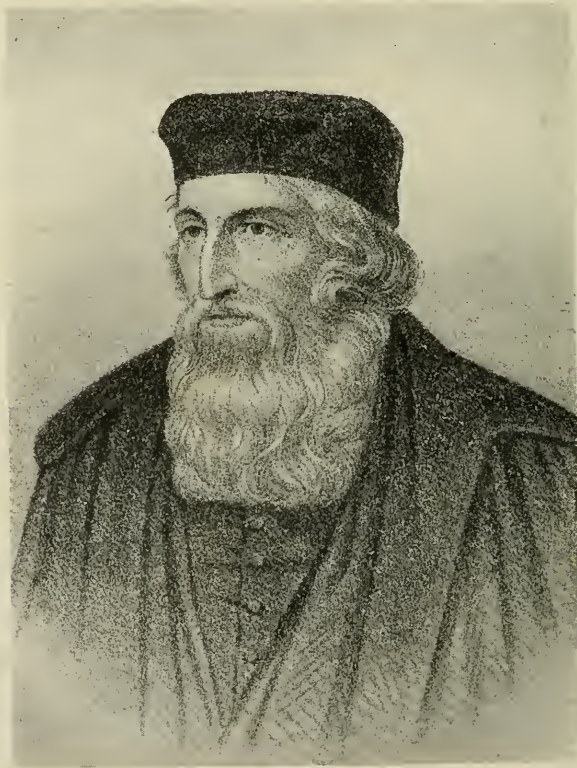
Another long poem was called the Sowlehele, or Salus Animi, containing many Scripture narratives. This also is in the Bodleian Library.

Of numerous versions of the Psalms, two literal translations are best known, one of which is attributed, though with some doubt, to William of Shoreham, vicar of Chart-Sutton, in Kent, about 1327; the other to Richard Rolle, a priest of Hampole, in Yorkshire, about 1349.

It was stated by Sir Thomas More that there were English translations of the whole Bible earlier than Wiclif's. Caxton stated that John of Trevisa had translated the Bible, among other things; but while the others have survived, that of the Bible, if it ever existed, has not survived. It is also referred to in the Preface to the King James Version, "In our King Richard the seconds dayes. *John Trevisa* translated them into *English*, and many English Bibles in written hand are yet to be seene with divers, translated, as it is very probable, in that age." It is not to be supposed that the King James revisers had seen one of Trevisa's, though they may have seen many of Wiclif's.

Concerning John De Trevisa, Baber says in his *Wycliffe's New Testament* (1810), "John de Trevisa, who flourished towards the end of the fourteenth century, enjoys the reputation in the estimation of some men of letters of having produced an English translation of the Bible; but his title to this same has hitherto eluded all attempts I have made to trace it."

No traces have been found of any translation by Trevisa—only a few texts on the walls of Berkeley Church and the chapel at Berkeley Castle, where he was chaplain. In fact, no earlier translation of the whole Bible or of the complete New Testament is known than Wiclif's.



JOHN WICLIF

## CHAPTER VIII

### JOHN WICLIF AND THE FIRST ENGLISH BIBLE

But to outweigh all harm, the sacred book  
In dusty sequestration wrapt too long  
Assumes the accent of our native tongue;  
And he who guides the plow or wields the crook  
With understanding spirit now may look  
Upon her records, listen to her song  
And sift her laws.

—*Wordsworth.*

**J**OHAN WICLIF was born about 1320 or 1324 near Richmond, Yorkshire, and was educated at Oxford. He was one of the "Schoolmen" who made Oxford famous as a great center of learning, and was called the "Evangelical Doctor." He came into public prominence about 1366 and remained one of the foremost figures, if not the foremost, in his age until his death in 1384. Just what college he first studied at is not known, but he became Master of Balliol in 1361. He is considered by some to be the same John Wiclif who was at one time Fellow of Merton College and later Warden of Canterbury Hall, and to have been connected with Queen's College; but concerning these associations there is some doubt. An excellent little volume is that of Prof. Montagu Burrows, entitled *Wiclif's Place in History*, containing three lectures delivered at Oxford in 1881, just prior to the quincentenary celebration. From this I shall make extracts concerning Wiclif and his work. Professor Burrows quotes the words of one of Wiclif's contemporaries, a bitter opponent, who had, however, to confess that he "came to be reckoned inferior to none of his time in philosophy, and incomparable in the performance of school



exercises, a man of profound wit, and very strong and powerful in disputations." He was, indeed, "the foremost man of his University at one of its loftiest periods."

Wiclif lived at a very important period in the political and religious history of England, and his training and character fitted him for the great work he did. He recognized the low estate to which the church had fallen, and did his best to expose the wickedness of the clergy; and, having come to see that a great factor in liberating the people from the iniquity, tyranny, and exactions of the existing church system would be the possession of the Bible in the English tongue, he set about the task of supplying it—not alone, but with the assistance of faithful followers who obtained their inspiration from him. Professor Burrows says:

To Wiclif we owe, more than to any one person who can be mentioned, our English language, our English Bible, and our reformed religion. . . . In Wiclif we have the acknowledged father of English prose, the first translator of the whole Bible into the language of the English people, the first disseminator of the language of the English people, the first disseminator of that Bible amongst all classes, the foremost intellect of his times brought to bear upon the religious questions of the day, the patient and courageous writer of innumerable tracts and books, not for one, but for all the different classes of society, the sagacious originator of the whole system of ecclesiastical reformation, which in its separate parts had been faintly shadowed forth by a genius here and there, but which acquired consistency in the hands of the master. By him and by those he had trained that Reformation was so firmly planted that it took deep root in the land, and after giving the impulse to similar and later movements on the continent, issued at last in the great system under which we live, one almost identical with that of the Rector of Lutterworth, who died a century and a half before his work had fulfilled its appointed results.

Wiclif founded no colleges, for he had no means; no human fabric enshrines his ideas; no great institution bears his name. The country for which he lived and died is only beginning to wake up to a sense of the debt it owes his memory. And yet so vast is that debt, so overpowering the claim, even when thus briefly summarized, that it might be thought no very extravagant recognition if every town in England had a monument to his memory, and every university a college named in his honor. . . .

Consider what a portent this Oxford Doctor (or Professor, as he virtually was) must have appeared in the fourteenth century,

attacking from his chair, close to this very spot, every portion of the existing Church system, from the pope at the head to the friar at the foot, not with the vulgar weapons of reckless fanaticism sharpened upon popular prejudice, still less with the weapons of professed unorthodox sentiment, but with the well-tempered steel of philosophical reasoning, based on an appeal to the Scriptures and the Primitive Church, and invested with the defensive panoply of a strictly moral, industrious, self-sacrificing, courageous life.

The church livings were held by foreign incumbents who received large incomes therefrom, but did no service; the vacancies were filled by the pope, contrary to the English law; the Mendicant Orders (Dominicans, or Black friars; Franciscans, or Grey friars; Carmelites, or White friars; and Augustinians) originally introduced into England with a view to suppressing evils, had become degenerate, and, instead of ministering to were fleecing the people. In the words of an old English song,

No baron or squire or knight of the shire  
Lives half so well as an holy friar.

Wiclif preached and wrote pamphlets against these evils, and his "Poor Priests," called Lollards, circulated his literature among the people. He quoted freely from Scripture, and came to see that the greatest help in freeing the people from priestly tyranny and imposition would be the possession of the Bible.

In 1374 Wiclif was one of the members of a commission sent to Bruges to discuss with commissioners from the pope some of the things which not he alone, but the king and parliament also, had taken objection to, among them being the practice of the pope to fill the English benefices and appoint foreign absentees who drew the income but did no work. Here he undoubtedly got a deeper insight into the abuses that needed remedying, and returned more determined than ever to do his best to reform them. Soon after this, in 1378, the great papal schism occurred, with rival popes at Rome and Avignon, each cursing the other and giving the lie to any claim to real church headship.

In 1374, on his return from Bruges, Wiclif was made Rector of Lutterworth, a position which he held until his death.

Wiclif was twice tried for heresy; first at Blackfriars, London, in May, 1378, and second, by the convocation at Oxford in 1382, but though condemned and excommunicated, he was permitted to return to Lutterworth, where he continued his work of attacking the church system and translating the Bible.

One of the canons passed at the Council of Toulouse, in 1229, prohibited the possession of the Bible, in the following words:



LUTTERWORTH CHURCH

We also forbid the laity to possess any of the books of the Old or New Testament, except, perhaps, the Psalter or Breviary for the Divine offices, or the Hours of the Blessed Virgin, which some, out of devotion, wish to have; but having any of these books translated into the vulgar tongue, we strictly forbid.

Therefore any attempt to translate the Bible for the use of the common people was contrary to the canons of the church. But Wiclif proceeded with the work in spite of the ecclesiastical prohibition, and, having first published an English translation of the Revelation (Apocalypse) of John, he followed it with the Gospels and, about 1380, the complete New Testament. An edition with the Old Testament

added, making the complete Bible, was finished about 1382, although this is partly the work of Nicholas of Hereford. The Apocrypha was included, and at Baruch 3 : 20, in the manuscript which is preserved in the Bodleian Library, there is an abrupt termination. This is taken to indicate that Nicholas of Hereford was arrested after he had got that far, and the remainder was done by Wiclif or some of his followers. There is at present considerable doubt expressed by scholars as to the part Wiclif himself took in the work of translation, some even asserting that he did very little, if any, and that the work was done by others at his instigation and under his supervision. However this may be, the work must be credited to Wiclif in some form or another, and to him must be given the credit of furnishing the English people with a complete Bible in their own tongue.

Concerning Wiclif being the translator, Baber says in his *Historical Account*:

Some authors have doubted whether Wiclif ever translated the Scriptures. When Huss, a martyr to Wiclif's principles, and one nearly his contemporary, speaks of such a production; when amongst the accusations brought against the reformer by Knyghton, this pious labor seems in the opinion of this author to be his highest offence; when Wiclif in one of his homilies mentions the severe usage he met with because he dared to enable the people at large to read in their own tongue the revealed word of God; and when, in every list given of his works by his numerous biographers, mention is always made of his having translated the Scripture into English, every doubt upon this point must, one would think, for the future vanish.

Wiclif's version is a translation from the Vulgate, not from the original Greek and Hebrew. It therefore shares any defects which the Vulgate possesses. Wiclif was seized with a paralytic stroke on December 29, 1384, while officiating at Mass, and died on the 31st, being buried in the chancel of his church.

Walsingham is quoted by Eadie as thus expressing himself in relation to Wiclif's sudden death:

In the ninth yere of this kyng, John Wiclif, the orgon of the devel, the enemy of the Cherch, the confusion of men, the ydol of heresie, the meroure of ypocrisie, the norischer of scisme, be the rithful dome of God, was smet with a horibil paralsie threwoute his body.

Another enemy of Wiclif thus expressed himself concerning him and his work:

This Master John Wycliffe hath translated the Gospel out of Latin into English, which Christ had intrusted with the clergy and doctors of the Church, that they might minister it to the laity and weaker sort, according to the state of the times and the wants of men. So that by this means the Gospel is made vulgar, and laid more open to the laity, and even to women who can read, than it used to be to the most learned of the clergy and those of the best understanding! And in this way the gospel pearl is cast abroad and trodden under foot of swine, and that which used to be precious to both clergy and laity is rendered as it were the common jest of both. The jewel of the clergy is turned into the sport of the laity, and what was before the chief gift of the clergy and doctors of the Church, is made forever common to the laity.

It is not to be wondered at that the priests were incensed at Wiclif and did their best to suppress the Bible. A bill was brought into Parliament in 1390 for that express purpose, but thanks to John of Gaunt, Duke of Lancaster, it was not passed. The Duke said:

We will not be the dregs of all. Seeing other nations have the Law of God, which is the law of our faith, written in their own language, I will maintain our having this law in our own tongue, against those, whoever they be, who first brought in this bill.

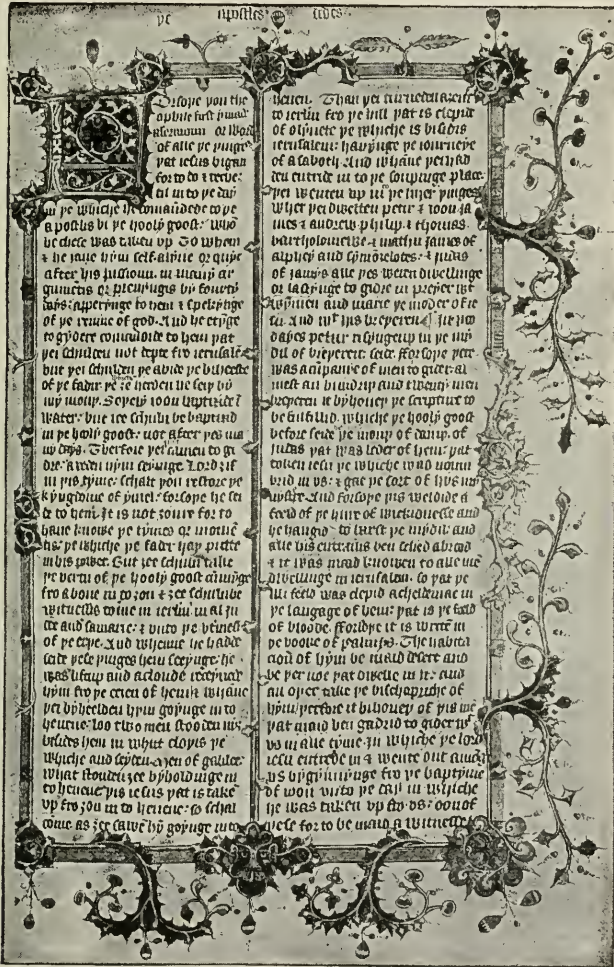
In 1408, at the Convocation of Canterbury, when Archbishop Arundel presided, one of the constitutions contained a clause of which the following translation is given by A. W. Pollard in his *Records of the English Bible*:

We therefore enact and ordain that no one henceforth on his own authority translate any text of Holy Scripture into the English or other language, by way of a book, pamphlet, or tract, and that no book, pamphlet, or tract of this kind be read, either already recently composed in the time of the said John Wyclif, or since then, or that may in future be composed, in part or in whole, publicly or privily, under pain of the greater excommunication, until the translation itself shall have been approved by the diocesan of the place or if need be by a provincial council. Whoever shall do the contrary to be punished in like manner as a supporter of heresy and error.

Arundel referred to Wiclif as "that pestilent wretch, the son of the old serpent, the forerunner of Antichrist," who had "completed his iniquity by inventing a new translation of the Scriptures."



But the constitutions of the Canterbury Convocation were powerless to prevent the spread of the Bible when once it had been put into such form that the people could read it.



A PAGE OF WICLIF'S BIBLE

This is from a copy in the British Museum

(From Nelsons' "Encyclopaedia")

The version of 1382 was revised by some one or more of Wiclif's followers, the work usually being attributed to John Purvey, and a new edition was published in 1388, the original

copy of which is in the library of Dublin University. So numerous were the copies of the two versions, that after all the efforts to suppress it, and after all the destruction of time and circumstance, there are still extant, according to Westcott, about a hundred and fifty copies, thirty being of the earlier version and the others of the later.

The people were glad to get such a Bible. They met in secret to read it or hear it read. Few could own copies on account both of the slowness of multiplying them by hand and of the expense of such multiplication. But Martineau has said:

Those who could not give money would give a load of hay for a few favorite chapters, and this in times when the possession of such a manuscript might very probably be the means of bringing the owner to the dungeon or the stake. They were forced to hide their treasure under the floors of their houses, and sit up all night, or retire to the lonely fields or woods, to hear and read without interruption the word of the Book of Life.

Many suffered for reading the Bible. Some were burned with copies around their necks; others were executed for teaching their children; they were hunted by the clergy like wild beasts.

Though Wiclif did not die a violent death at the hands of his enemies, as it might have been expected he would, and though the pope had refused to order Wiclif's body to be exhumed and dishonored, the Council of Constance in 1415 ordered his bones to be disinterred and burned, a decree which was not carried into effect till 1428, and of which the following quaint account is given by Thomas Fuller in his *Church History*:

Hitherto the *Corpse* of *John Wickliffe* had quietly slept in his grave, about *one and fourty years* after his death, till his *body* was reduced to *bones*, and his *bones* almost to *dust*. For though the *Earth* in the *Chancel* of *Lutterworth* in *Leicester-shire*, where he was interred, hath not so quick a *digestion* with the *Earth* of *Acheldama*, to consume *Flesh* in *twenty foure houres*, yet such the appetite thereof, and all other *English graves*, to leave small *reversions* of a body after so many years.

But now such the *spleen* of the *Council of Constance*, as they not only cursed his *Memorie*, as dying an *obstinate Heretick*, but ordered that his *bones* (with this charitable caution, *if it may be discerned from the bodies of other faithful people*) to be taken out of the ground and thrown farre off, from any *Christian buriall*.

In obedience hereunto *Richard Fleming Bishop of Lincoln, Diocesan of Lutterworth*, sent his *Officers* (*Vultures with a quick sight scent at a dead Carcase*) to *ungrave* him accordingly. To *Lutterworth* they come, *Sumner, Commissarie, Official, Chancellour, Proctors, Doctors*, and the *Servants* (so that the Remnant of the body would not hold out a *bone*, amongst so many *hands*) take, what was left, out of the grave, and burnt them to ashes, and cast them into *Swift* a Neighbouring Brook running hard by. Thus this *Brook* hath conveyed his ashes into *Avon*; *Avon* into *Severn*; *Severn* into the *narrow Seas*; they, into the *main Ocean*. And thus the *Ashes of Wickliff* are the *Emblem* of his *Doctrine*, which now, is dispersed all the *World* over.



### THE RIVER SWIFT

Into this river *Wiclif's bones* were cast forty years after his death. The church tower is visible in the background

Fuller, after quoting from a popish manuscript that *Wiclif* had recanted and died a good Catholic, and having asked if he had why was not the Catholic Church sufficiently reconciled without burning his body after so many years, goes on to say:

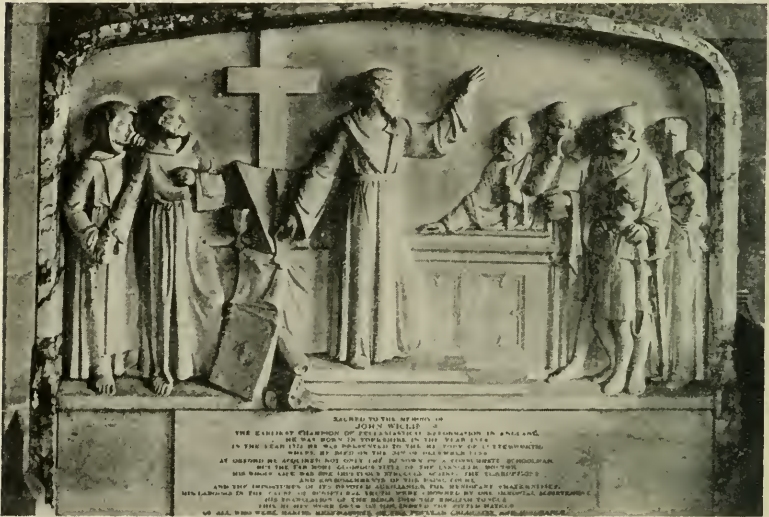
But though *Wickliff* had no *Tombe*, he had an *Epitaph*, such as it was, which a *Monk* afforded him, and that it was no worse, thank his want, not of *malice*, but *invention*, not finding out worse expressions,

*The Divels Instrument, Churches Enemy, Peoples confusion, Hereticks Idol, Hypocrites Mirror, Schisms Broacher, hatreds sower, lyes forger, flatteries sinke, who at his death*



*despaired like Cain, and stricken by the horrible Judgements of God, breathed forth his wicked Soul to the dark mansion of the black Divell.*

In Lutterworth Church a tablet has been placed to Wiclif's memory, of which through the courtesy of the present rector, Rev. T. H. Croxall, I am able to present an excellent illustration.



#### WICLIF TABLET IN LUTTERWORTH CHURCH

The inscription is as follows: "Sacred to the memory of JOHN WICLIF the earliest champion of ecclesiastical reformation in England. He was born in Yorkshire in the year 1324. In the year 1375 he was presented to the rectory of Lutterworth, where he died on the 31st of December, 1384. At Oxford he acquired not only the renown of a consummate schoolman, but the far more glorious title of the Evangelic Doctor. His whole life was one impetuous struggle against the corruptions and encroachments of the papal court and the impostures of its devoted auxiliaries, the mendicant fraternities. His labours in the cause of scriptural truth were crowned by one immortal achievement, his translation of the Bible into the English tongue. This mighty work drew on him, indeed, the bitter hatred of all who were making merchandize of the popular credulity and ignorance."

The following example of Wiclif's style will show the great advance that English had made, by his time, over the

Anglo-Saxon specimen of the Lord's Prayer given in an earlier chapter:

Oure fadir that art in heuenes: halowide be thi name / thi kyngdom come to / be thy wille done: as in heuene & in erthe / gif to vs this day: oure brede ouer other substaunce / and forgyue to vs oure dettis: as we forgyuen to oure dottours / and leede vs not into temptacōn but delyuer vs fro al euyl amen/

The Lord's Prayer as above given is from a reprint of Wiclif's 1380 New Testament made from a manuscript in the collection of Lea Wilson, of Norwood, at one time the property of Bishop Reynolds, of Norwich, 1670, and later of the Monastery of Sion, in Middlesex, to whom it was presented by the widow of Sir Wm. Danvers, "In the viij yeere of the reigne of kyng Henry the Eytethe. In the yeere of o<sup>r</sup> lord god a m. fyve hundred and seventeen," partly in the hope that by the gift "she the moore tenderly may be cōmytted vnto the mercy of o<sup>r</sup> lord god by the hooly demerytes of mastre confessor and his Bretherne aforeseid," printed 1848 for William Pickering, London. This was the first time the 1380 Testament was printed. The New Testament of the 1382 edition had been printed on several previous occasions (by Lewis in 1731; Baber in 1810; in Bagster's *Hexapla*, 1841), and in 1850 Rev. Josiah Forshall and Sir Frederic Madden published the whole 1382 Bible in four large volumes, through the University Press at Oxford.



## CHAPTER IX

### THREE GREAT DEVELOPMENTS: THE RENAISSANCE, THE REFORMATION, THE INVENTION OF PRINTING

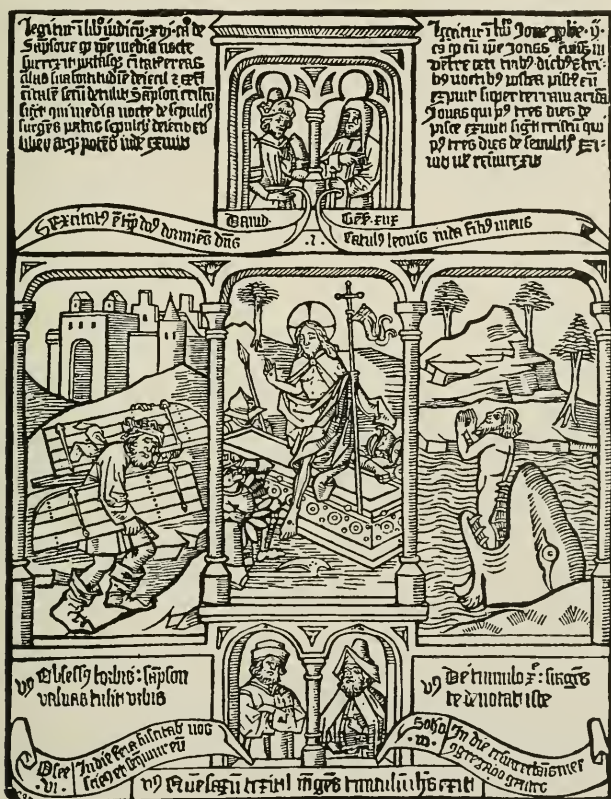
**B**ETWEEN the publication of Wiclif's manuscript Bible in 1382 and the first printed English New Testament by Tindale in 1525 an important period of nearly a hundred and fifty years intervened. During that time there had been great developments, the three most important of which were the Renaissance, the Reformation, and the invention of the art of printing from movable type.

Before the invention of printing from movable type, a process of printing from wooden blocks had been in operation, but for how long is not known. In the early fifteenth century there were wood-engravers and block-printers, and the art is said to have been practiced for a long time before in oriental countries. It is called xylography. The paper was laid on the inked block and rubbed.

The most notable example of this kind of printing is the *Biblia Pauperum* which consisted of leaves on which were printed illustrations and some Latin texts descriptive of them. One of them is reproduced here. The *Biblia Pauperum* was not a Bible, strictly speaking, as only a few incidents and scenes were used. In 1884 the *Smaller Biblia Pauperum* was published in facsimile, with an introduction by Dean Stanley.

There is considerable uncertainty as to just how, when, and where the incident occurred which is supposed to have given the original idea from which modern printing has developed, and as to who is entitled to the credit for the invention. It is generally supposed that Johan Gansfleisch better known by his maternal name of Gutenberg which he

adopted in later life, was cutting letters from the bark of a tree, and either that he wrapped them up and noticed afterward the stain that was left on the wrapping by the moist letters, or that he accidentally dropped one in some purple dye that was standing near, and, after lifting it out, again accidentally dropped it upon a dressed skin, whereon it left



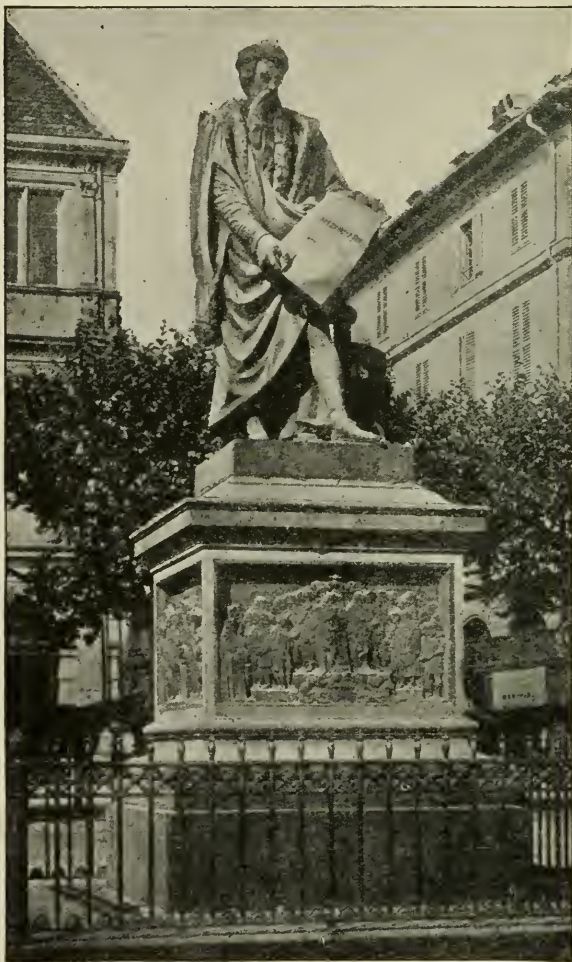
A PAGE OF THE BIBLIA PAUPERUM

Original in the British Museum

(From Nelsons' "Encyclopædia")

a bright purple mark. Whatever truth there may be in the story about Gutenberg, it is tolerably certain that some such apparently trivial circumstance originated the idea of putting the principle to practical use. It is also true that about the middle of the fifteenth century movable type was being used for printing books.

The invention is by some attributed to Laurens Janszoon Coster, of Haarlem, in Holland, and the improvement of it to Gutenberg. The *Encyclopædia Britannica* devotes



GUTENBERG STATUE AT STRASBURG

(Courtesy of Miss A. M. Smith)

many pages to the pros and cons of the question and declares for Coster; but the more general opinion is in favor of Gutenberg. One of the earliest references to the subject

is a statement by John Schoeffer, son of Peter Schoeffer, in the German translation of Lioz published at Mainz in 1505: "The admirable art of printing was invented in Mentz by the ingenious Johan Gutenberg and was subsequently improved and handed down to posterity by the capital and labor of Johan Fust and Peter Schoeffer."

In 1456 a Latin Bible was printed at Mainz by Gutenberg. This is variously known as the Mazarin Bible, the 42-line Bible, and the Gutenberg Bible. Other works were issued from the same press by Gutenberg and his partner, Fust, and later by Fust and Schoeffer.

About 1470 the first English printing press was set up by William Caxton at the sign of the Red Pale, in the Almonry, London, under the shadow of Westminster Abbey. He had learned the art on the continent. Of the works he printed some are still extant.

The first printing press in North America was established at Harvard College in 1639, but printing was done at an earlier date in South America.

Wooden presses were first used for applying the pressure necessary to make the imprint of the inked type upon the paper. At the beginning of the eighteenth century iron hand-presses were introduced. Later, as mechanical development advanced, presses were operated by power—first steam, then the gas-engine, and lastly electricity—ranging from presses to print small jobs in one color to the gigantic newspaper and multi-color presses of the present day.

Side by side with the development of the presses has been the improvement in regard to type. Typesetting by hand has been largely replaced by machine composition, and the art of illustration has so progressed that there is little use at the present day for the once valuable wood-engraver, and his art has given way to the various photo-chemical processes by which the modern single-color and multi-color work is produced.

There is a statue in honor of Gutenberg at Mainz, and another at Strasburg, and he is represented as having just pulled from the press a sheet of paper having the imprint *Fiat lux*. What a splendid motto that was! It was adopted by the first English printer, William Caxton, who set up his



press at Westminster about 1470—*Fiat lux*, "Let there be light," the Latin form of the divine command which caused day to scatter the darkness of primeval night. That great printer is buried in Westminster Abbey, not far from where his press stood, and in the adjacent St. Margaret's Church is a Caxton window for which Dr. Farrar, then Archdeacon of Westminster, requested Lord Tennyson to write an inscription which reads as follows:

His cry was, "Light, more light, while time shall last";  
 He saw the glories growing on the night,  
 But not the shadows which that light shall cast  
 Till shadows vanish in the Light of Light.



GÜTENBERG TAKING AN IMPRESSION

(Courtesy of Miss A. M. Smith)

The Museum Plantin-Moretus at Antwerp contains a good collection of early printing presses and early printed Bibles. Christopher Plantin was a famous printer who established himself at Antwerp in 1549 and worked there for forty years, till his death in 1589. The Museum possesses a Bible in three parts printed in folio by A. Pfister in 1460, the *Biblia Latina*. The most important Bible published by Plantin is the *Biblia Regia*, or Polyglot Bible, in nine volumes folio, issued by order of King Philip II from 1568 to 1573.



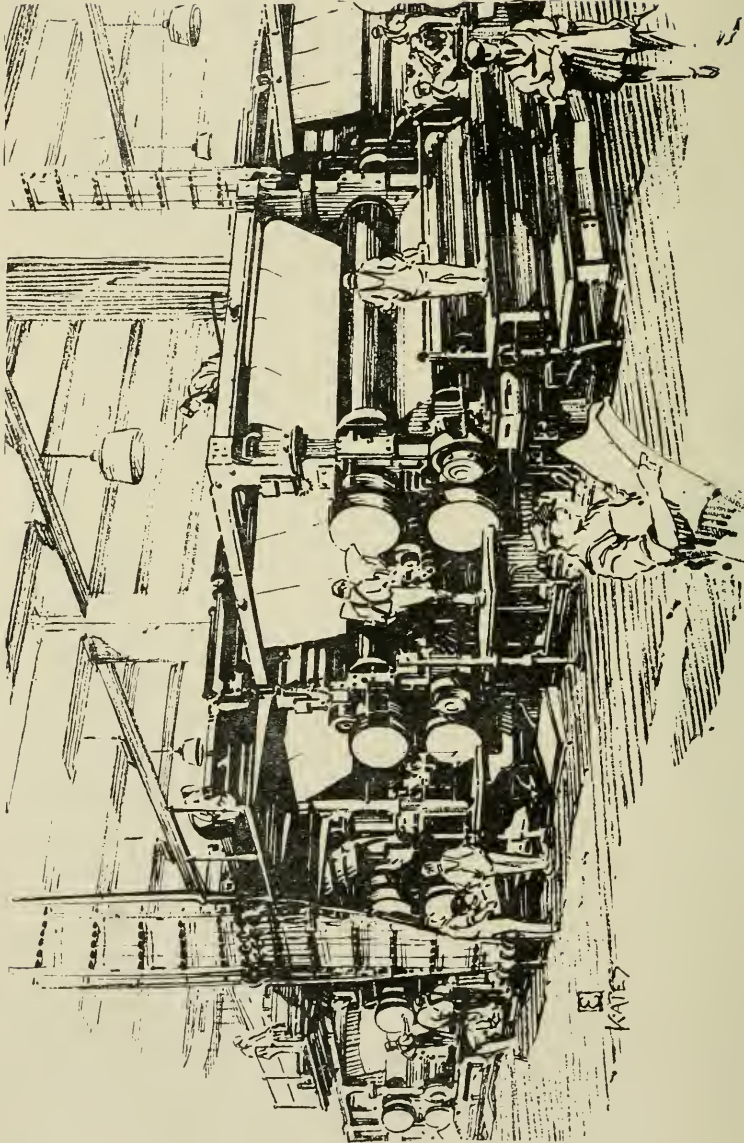
It seems a far cry from the crude presses of Gutenberg and Caxton to the giant presses of today; but though there has been wonderful progress in regard to size and speed, those who have had the opportunity to examine the first



AN OLD WOODEN PRINTING PRESS

As used in Caxton's days

book known to have been printed, the Gutenberg Bible, are impressed with the beauty of the work; the brightness, after nearly five hundred years, of the jet-black ink; the clean-



A MODERN NEWSPAPER PRESS  
(Courtesy of the "Evening Bulletin," Philadelphia)

cut type; and the excellence and durable whiteness of the paper. For exquisite workmanship it compares very favorably with modern products; for durability it far surpasses most of them.

It may be of interest to give a few details of a modern press in contrast to the wooden press as used in Caxton's days. The writer saw the wooden press (of which an illustration is given) in operation at the printing exhibition in London in 1906, when Mr. McAnally was running off souvenir sheets headed "Let there be light," for sale at one penny each. By courtesy of the proprietor of the *Evening Bulletin*, Philadelphia, I am able to present an illustration of one of the largest modern presses, the size of which may be judged from the workmen upon and around it. At the *Bulletin* plant five of these enormous presses were installed in 1921, four others are being added at the moment of writing (1922), and there are twelve of four-fifths the capacity, and when the twenty-one are in operation they will print 300,000 copies of a forty-page newspaper in an hour, which is equivalent to 5,000 a minute, or 800 a second. The paper is fed to these presses from rolls weighing more than half a ton each, and as each day's issue is about half a million copies, there is a daily consumption of 140 tons of paper. The typesetting, or composition, is chiefly done by machinery, and such wonderful progress has been made in the art of engraving that illustrations of current events can pass through the stages of photographing; engraving, and printing and be in the hands of the public in about an hour. These presses not only print, but cut, fold, count, and deliver the newspapers to a traveling belt, at the rate above mentioned.

One cause which contributed to the invention and progress of the art of printing was the movement known as the Renaissance. For three or four centuries there had been a growing feeling of discontent, amounting later to revolt, at the idea that the church was of paramount authority over the lives and circumstances of men. The study in the universities was fitting men to lead in the attack upon the church—its authority, and its morals—and in the emancipation of the people. The principles which found expression in the writings and sermons of Wiclif, and which spread both

in England and on the continent, ultimately led to the Reformation. The spread of learning created a demand for books, and the art of printing facilitated their production. Almost simultaneous with the invention of printing was the capture of Constantinople by the Turks in May, 1453, and the consequent impetus to classical culture and learning which followed upon the westward flight of the scholars of Greece.



MARTIN LUTHER

*(Courtesy of Charles H. Clarke)*

Wiclif has been styled the "Morning Star of the Reformation," but the full day did not come until after the Renaissance had prepared the way, and until a powerful aid had arisen in the printing press. There had been many like Wiclif in England and Huss in Bohemia who had propagated the principles of the Reformation before Luther, Calvin, Melancthon, Zwingli, and Knox, whose names are generally associated therewith. Revolt had been spreading for several centuries but the break in the church resulting in the two sections of Catholics and Protestants, which have



remained separate ever since, did not come until a few noble souls had sufficient courage to give open defiance to the pope and his aides. Martin Luther was pre-eminent among these. He was born November 10, 1483, at Eisleben, in Germany, and died there February 18, 1546. He was the son of a miner, and was educated at the University of Erfurt with a view to becoming a lawyer. But he entered the Augustinian convent at Erfurt in 1505 and was ordained priest in 1507. In 1508 he became a professor at the University of Wittenberg and in 1510 visited Rome. His spirit was stirred by the corruptions of the church, and later he saw the strong contrast between faith, as expounded in the Epistle to the Romans, and the works of the church. Particularly was he incensed at the sale of indulgences by Tetzel, the emissary of the pope, and on October 31, 1517, he nailed his famous ninety-five theses to the door of the church at Wittenberg. He was excommunicated by the pope in June, 1520, and burned both the pope's bull and the canon law. At the Diet of Worms in 1521 he came under the ban of the emperor as well. In 1530 the Lutheran Confession of Faith was expounded at Augsburg and the break between the church and the Reformers was complete.

In Switzerland, Scotland, and other countries the Reformation spread. In England a break with Rome came because of personal differences between King Henry VIII and the pope rather than for doctrinal reasons.

The Gutenberg Bible was printed in Latin, and the type was an excellent imitation of the manuscripts. It was printed between 1450 and 1456 but does not contain any date or name of printer. It is also called the 42-line Bible, from the fact that it had 42 lines to the page; another a few years later had 36 lines. Another name for it is the Mazarin Bible, because a copy was found in the library of Cardinal Mazarin. It was in two volumes, with a total of 641 leaves which were not numbered. The printing is jet black, and the copies are variously ornamented by hand. In some there is little but the coloring of the capital letters in red and blue, with headlines of alternate red and blue letters; others were richly decorated in the margins in addition to the capitals and initials. About forty copies are extant,





some printed on vellum; and the prices obtained for copies at sales in recent years have made records. A copy was sold in New York in 1911 for fifty thousand dollars. A mutilated copy was split up into separate leaves in 1922, which sold with a neat leather case and descriptive circular for one hundred and fifty dollars each. A beautiful copy is in the New York Public Library, and there are not more than eight in the United States.

The Gutenberg Bible is printed in two columns, and the only indication when a new book begins is the use of a six-line initial letter and a new headline to the page. A new book begins anywhere in the column. The first volume has eight pages of introduction before Genesis and ends with the Psalms part way down the first column of the last page. The second volume has one and a quarter columns of prologue to Solomon's Proverbs. The Apocrypha ends in the middle of the first column of the first page of the leaf, and the second page is blank. The New Testament is prefaced with two pages of prologue to Matthew. From a bibliographical point of view it is the most interesting book in the world.

With the Reformation and the Renaissance and the advent of printing, Greek students turned to a consideration of the text of the New Testament. Erasmus published his first Greek Testament in 1516 at Basle in Switzerland. It was bilingual, having Greek and Latin in two columns. It was produced in great haste and with a poor supply of manuscripts, and while of great use was also very defective. Other editions were published in 1519, 1522, 1527, and 1535.

An interesting fact about the Greek Testaments of Erasmus is that the much discussed verse, 1 John 5 : 7, is not in the first or the second edition, and it is said that when he was taken to task about its omission he said he left it out because it was not in the manuscript he used, and that if a manuscript was found which contained it he would insert it in a later edition. This he did in his third edition, because a manuscript had been found, the Codex Montfortianus, which contained it. It would appear that the manuscript was specially made to contain it, for it may be seen in Trinity College, Dublin, and while there are 455 leaves,



the one with that verse on is of different material from the rest; and Dr. Scrivener, in a note on p. 173 of his *Plain Introduction to the Criticism of the New Testament*, quotes the following remark of a witty Irish prelate: "We often hear that the text of the Three Heavenly Witnesses is a *gloss*; and anyone that will go into the College Library may see as much for himself." That leaf was glazed; the other leaves were not.

Erasmus was a Protestant, but before he began the preparation of his Greek New Testament, another was being prepared for printing by a Catholic cardinal, Francis Ximenes de Cisneros, in Spain. This was commenced in 1502 and completed in 1514, but was not published till 1520, three years after the cardinal's death. This version is known as the Complutensian Polyglot, being published at Complutum, in Spain, and containing, in parallel columns, Latin and Greek. The Old Testament contained Hebrew, Latin, and Greek. It was frequently reprinted, sometimes with considerable revision.

In 1534 Simon de Colines published, at Paris, a Greek Testament, combining the Erasmus and Complutensian texts with various readings of his own introduction.

Robert Stephens (or Estienne), step-son of De Colines, published new versions in 1546, 1549, and 1550 at Paris, and in 1551 at Geneva. The text mainly followed that of Erasmus in his 1527 and 1535 editions. In the 1551 edition the text is divided into verses for the first time; a division into chapters had already been made.

Theodore Beza, a noted reformer, issued a Greek Testament, based on that of Stephens, with some changes, in 1565, at Geneva, with several later editions until 1605. He had the use of the Codex Bezae already referred to and the Codex Claromontanus, which earlier revisers had not.

In 1624 an edition was published at Leyden in Holland, by two brothers, Bonaventure and Abraham Elzevir. It was republished in 1635 and 1641, and was practically a reprint of Beza's version. From a phrase used in the preface to the second edition, "*textum receptum*" it has been called the *textus receptus* or the "received text." As Stephens' and Beza's were substantially that of Erasmus, his was in reality the received text.



In 1675 an edition was published by Bishop Fell, at Oxford, and another by John Mill in 1707. These did not differ materially from Stephens' text, but there were added to Mill's edition about thirty thousand various readings. Manuscripts of great value were now available for the scholars, and they had begun to use them critically upon the text. Later versions transferred many of the readings to the text. The very early and valuable Alexandrian and Vatican manuscripts had become available, and a proposal was made by Dr. Richard Bentley, in 1720, to substitute for the received text that of the early centuries.

Bengel issued a Greek Testament at Tübingen in 1734, in which he retained the received text, and noted variations in the margin.

In 1751 Wetstein published a version at Amsterdam, which was the received text, mainly from the Elzevir editions, with notes as to the various readings, and extensive quotations from the Fathers and Greek, Latin, and Hebrew writers.

With Johann Jakob Griesbach there came a transition from the received text based on the late cursive manuscripts to one according to the earlier uncials. His first edition was published in 1775, but his second edition, 1796-1806, was much more valuable, and a third was published in 1827, fifteen years after his death, edited by David Schulz and with considerable critical additions.

In 1830 an edition was published by J. M. A. Scholz, which differed very little from Griesbach's.

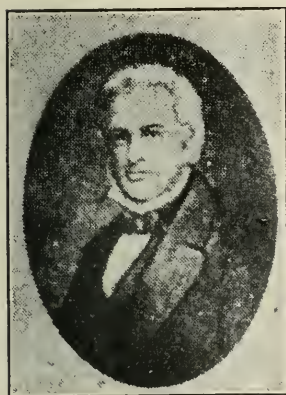
With Carl Lachmann's edition of 1842-1850 came the complete reversion to the oldest manuscripts. He ignored the received text and cursive manuscripts and translated direct from the uncials. But the most valuable of all the old manuscripts, the Sinaitic, had not then been found; and there was room for further amendment after Tischendorf had published his facsimile edition of Codex  $\delta$ .

Constantin Tischendorf, born at Lengenfeld, in Saxony, January 18, 1815, deciphered the Ephraem palimpsest in 1840-1843 and discovered the Sinaitic manuscript 1844 and 1859. With all the critical, textual material that had been collected previously he had greater facilities for revising the



Greek text than any had had before him. Altogether he published eight editions of the Greek Testament, the first in 1841 and the last from 1864 to 1872. He died at Leipzig, December 8, 1874.

Samuel Prideaux Tregelles was born at Falmouth, January 30, 1813, and died at Plymouth, April 24, 1875. He was a diligent scholar and published a Greek Testament in parts from 1857 to 1872.



DR. S. TREGELLES

Editor Greek New Testament and one of the Revisers, 1870-1875



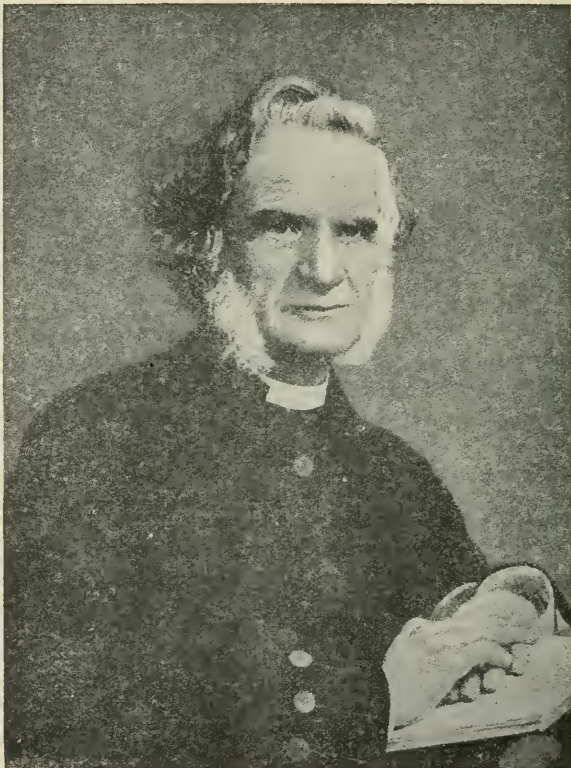
CONSTANTIN TISCHENDORF

Henry Alford, Dean of Canterbury, published a Greek Testament in four volumes from 1849 to 1861. Each passed through several editions, and improvements were made as new and valuable materials were discovered.

In 1881 appeared the revised text of Westcott and Hort, in two volumes, the first containing the text and the second an introduction and extensive notes. This is still recognized as the oldest and best text which it is possible to obtain with the material at present available. No

important discovery of manuscripts affecting the text has been made since the Sinaitic manuscript was published.

Dean Alford, Bishop Westcott, and Mr. Hort were all members of the English Revision Committee, and their



DR. B. F. WESTCOTT, BISHOP OF DURHAM

Joint editor with Prof. F. J. A. Hort of the Greek Testament, and one of  
of the Revisers, 1870-1881

labors in textual criticism had prepared them admirably for the work. Two other members of the revision committee issued volumes of the Greek Testament just about the time that the Revised English Version was published, 1881. Dr. Scrivener gave the received text, as followed by the revisers

in the Authorized Version, together with the variations adopted by the revisers. Archdeacon Palmer gave the Greek Testament as followed by the Revision Committee of 1870.

The following is a summary of the rules followed by the editors of the Greek text as summarized by Dr. Schaff:

1. Knowledge of documentary evidence must precede the choice of readings.

2. All kinds of evidence, external and internal, must be taken into account, according to their intrinsic value.

3. The sources of the text must be carefully sifted and classified and the authorities must be weighed rather than numbered. One independent manuscript may be worth more than a hundred copies which are derived from the same original.

4. The restoration of the pure text is founded on the history and genealogy of the textual corruptions.

5. The older reading is preferable to the later because it is presumably nearer the source. In exceptional cases later copies may represent a more ancient reading.

6. The shorter reading is preferable to the longer, because insertions and additions are more probable than omissions.

7. The more difficult reading is preferable to the easier. Transcribers would not intentionally substitute a harsh, ungrammatical or unusual reading for one that was unobjectionable.

8. The reading which best explains the origin of the other variations is preferable.

9. "That reading is preferable which best suits the peculiar style, manner, and habits of thought of the author; it being the tendency of copyists to overlook the idiosyncrasies of the writers."  
—*Scrivener*.

10. That reading is preferable which shows no doctrinal bias whether orthodox or heretical.

11. The agreement of the most ancient witnesses of all classes decides the true reading against all medieval copies and printed editions.

12. The primary uncials, § B, C, and A—especially § and B—if sustained by other Greek uncials (as D, L, T, Ξ, Z) and first-class cursives (as 33), by ancient versions, and ante-Nicene citations, outweigh all later authorities, and give us presumably the original text of the sacred writers.

## CHAPTER X

### WILLIAM TINDALE AND THE FIRST PRINTED ENGLISH NEW TESTAMENT

**W**ILLIAM TINDALE was born at or near North Nibley, near Berkeley in Gloucestershire, about the year 1484. The exact place and date are not known. A monument has been erected at Nibley Knoll, of which the following particulars are taken from the record of the inauguration, 1866. It is a cenotaph (or empty tomb) consisting of a square tower 26 feet 6 inches wide at the base and 111 feet high, exclusive of the cross at the top. It is entered on the east side, and a staircase within leads to a gallery. It commands an extensive view from Warwickshire to the Bristol Channel, over the Severn, into Wales, covering thirteen counties. The foundation stone was laid by Colonel Berkeley, May 29, 1863, and it was inaugurated November 6, 1866, by the Earl of Ducie. The cost was about eight thousand dollars.

Very little is known of Tindale's family or of his early years. For the best information on the subject the reader is referred to *William Tyndale, a Biography*, by R. Demaus. Some interesting items are given in *Acts and Monuments*, by George Foxe, who styles Tindale the "Apostle of England." He says that "he was brought vp from a child in the Vniuersitie of Oxford, where he by long continuance grew vp, and increased as wel in the knowledge of tounge, and other liberall Artes, as especially in the knowledge of the Scriptures; whereunto his mynde was singularly addicted." The family of Tindale had adopted the name Hychyns (Hitchins or Hotchyns), possibly, as Arber suggests, for the sake of concealment during the Wars of the Roses; so he is sometimes referred to by this name in extracts which follow. He is supposed to have taken his

degree of Master of Arts at Oxford in 1515 and to have been ordained to the priesthood about 1520 or 1521. From Magdalen Hall, Oxford, Tindale went to Cambridge and in all probability attended lectures there by Erasmus.

About 1520 he went as tutor and chaplain in the family of Sir John Walsh, at Little Sodbury Manor, about fifteen miles from Bistol and not far from the place of his birth. By courtesy of the present rector of Little Sodbury (Rev. H. Hy. Gollodge), I am enabled to present some excellent



WILLIAM TINDALE

*(Photo by Murray Dowding from an old engraving)*

illustrations from photographs taken by Mr. Murray Dowding, of Chipping Sodbury. It was doubtless while at Sir John Walsh's that Tindale made up his mind to translate the Bible into English and print it for the enlightenment of his fellow-men. He had opportunity while there to come into close touch with the ignorance and wretchedness of the clergy. Demaus says that religion had degenerated "into a round of superstitious customs and ceremonial observances"; and it is recorded that at a later date Bishop Hooper



(of Gloucester), in the reign of Edward VI, found many clergy in Gloucestershire who could not repeat the Ten Commandments, name the author of the Lord's Prayer, or say where it could be found. The Convocation of Canterbury had forbidden the translation of Scripture into English



THE TINDALE MEMORIAL AT NORTH NIBLEY

*(Photo by Murray Dowding)*

or the reading of such translations without authority of the bishop. Foxe says:

The sayde Tyndall beyng schole maister to the sayde maister Welche his children, and being in good fauour with his maister, sat moste commonly at his owne table, whiche kept a good ordinary, having resort to hym, many tymes diuerse great beneficed

men, as Abbots, Deanes, Archdeacons, and other diuerse doctors, and learned men. Amongst whome commonly was talke of learning, as well of Luther and Erasmus Roterodamus, as of opinions in the scripture. The saide Maister Tyndall being learned and which had bene a student of diuinitie in Cambridge, and hade therein taken degree of schole, did many times therein shewe his mynde and learnyng, wherein as those men and Tyndall did varie in opinions and iudgementes, then maister Tyndall would shewe them on the booke the places; by open and manifest scripture, the whiche continued for a certaine season, diuerse and sondry tymes vntyll in the continuance thereof, those great beneficed doctors waxed weary and bare a secret grudge in their hartes against maister Tyndale.



#### LITTLE SODBURY MANOR HOUSE

The residence of Sir John Walsh, who was champion to Henry VIII at his coronation. Henry visited the manor house with his queen, Anne Boleyn, and it is said that she watched the sports from the bay window of the upper story at the right of the picture.

*(Photo by Murray Dowding)*

The ecclesiastical authorities were aroused against him. He was cited to appear before them and was told that he was "a heretic in sophistry, a heretic in logic, a heretic in his Divinity," that he bore himself very boldly, and that he should be otherwise talked with. Foxe continues:

And sone after Maister Tyndall happened to be in the companie of a learned man, and in communing and disputing with him, droue him to that issue that the learned manne sayde, we were better be without Gods lawe then the Popes: Maister Tyndall hearing that, answered hym, I defe the Pope and all his lawes, and sayde, if God spare my lyfe ere many yeares, I wyl cause a boye that dryueth y<sup>e</sup> plough, shall knowe more of the scripture then thou doest.



#### RUINS OF TINDALE'S CHURCH

The old church of St. Adeline at Little Sodbury dates from 1500. It was disused and dismantled in 1858. The two yew trees are about five hundred years old and were most likely there in Tindale's days. On the hill to the right is a Roman camp inside a British camp. The top part of the manor house may be seen at the left of the picture.

*(Photo by Murray Dowding)*

Realizing that the opposition to him was becoming very great, he resolved to leave his position, and so one day said to Sir John Walsh, "I perceive that I shal not be suffered to tary long here in this countrey, nor you shalbe able to kepe me out of their handes, and what displeasure you might haue therby is harde to knowe, for the whiche I should be ryght sorry."

So in the summer of 1523 he went to London, his mind fully made up to translate and print the Bible if a way could possibly be found to do it. Humphrey Monmouth, a London draper, assisted Tindale, and shortly after, in 1528, was charged with heresy, and in his answer to the charge in his petition to Wolsey and the Council he gives some details of Tindale's stay with him. He says:



#### ST. ADELINE'S CHURCH, LITTLE SODBURY

The stones from the old church were carted down and used to build the present church

*(Photo by Murray Dowding)*

Uponiiii yeres and a half past and more I herde the foresaid Sir William preach ii or iii sermons at St. Dunstan's in the west, in London; and after that I chaunced to meet with him and with communication I examyned what lyving he had. He said he had none at all; but he trusted to be with my Lord of London in his service. And therefore I had the better fantasy to him. And afterward he went to my Lord and spake to him, as he told me, and my L. of London answered him, that he had Chaplaines inough, and he said to him, that he would have no more at that tyme. And so the Priest came to me againe, and besought me to help him, and so I took him into my house half a yere: and there he lived like a good Priest, as methought. He studied most part of the day and of the night, at his book.



Tindale stayed in London nearly a year, and then, deciding that there was no chance to get his translation printed there, went to the continent. It is a matter of doubt whether he ever visited Luther at Wittenberg. Some scholars think he did and there finished his translation; others think he did not; but there is no definite evidence either way. At any rate, he was at Cologne in 1525 superintending the printing of his New Testament by Peter



INTERIOR OF ST. ADELINÉ'S CHURCH

This shows the stained glass window and the martyr's pulpit. The figures are those of Archbishop Cranmer, Bishops Hooper, Ridley and Latimer, and William Tindale. The photograph was taken by Mr. Murray Dowding, of Chipping Sodbury, a descendant of Bishop Ridley.

Quentel. Along with him was William Roye, who, according to Tindale's own statement, which will be quoted later, had helped him in his work of translation. The fact that he was printing the New Testament leaked out, and the chief agent in the opposition to the work has himself given



an account of how he discovered it. His name is John Cochläus, or Johann Dobneck, and, writing of himself in the third person, he says:

Two English apostates, who had been sometime at Wittenberg, sought not only to subvert their own merchants (who secretly favored and supported them in their exile) but even hoped that, whether the king would or not, all the people of England would in a short time become Lutherans, by means of the New Testament of Luther, which they had translated into the English language. They had already come to Cologne, that thence they might convey, secretly, under cover of other goods to England, the Testament so translated, and multiplied by printers into many thousands. For they had so much confidence of managing the business well, that, at the first onset, they asked from the printers six thousand to be given from the press. But fearing lest they should meet with a very heavy loss, if anything happened unfortunately, they only put three thousand to the press; which, if they should happily be sold, could with ease be printed anew. . . .

At that time, John Cochläus, Deacon of the Church of the Blessed Virgin at Frankfort, lived as an exile at Cologne. . . .

Having become more intimate and familiar with the Cologne printers, he sometimes heard them confidently boast, when in their cups, that whether the King and Cardinal of England would or not, all England would in a short time be Lutheran. He heard also that there were two Englishmen lurking there, learned, skilful in languages, and fluent, whom, however, he never could see or converse with. Calling, therefore, certain printers into his lodging, after they were heated with wine, one of them, in more private discourse, discovered to him the secret by which England was to be drawn over to the side of Luther—namely, That three thousand copies of the Lutheran New Testament, translated into the English language, were in the press, and already were advanced as far as the letter K in *ordine quarternionum*. That the expenses were fully supplied by English merchants; who were secretly to convey the work when printed, and to disperse it widely through all England, before the King or Cardinal could discover or prohibit it.

Cochläus, being inwardly affected by fear and wonder, disguised his grief, under the appearance of admiration. But another day, considering with himself the magnitude of the grievous danger, he cast in mind by what method he might expeditiously obstruct these very wicked attempts. He went, therefore, secretly to Herman Rinck, a patrician of Cologne and Military Knight, familiar both with the Emperor and the King of England, and a Counsellor, and disclosed to him the whole affair, as, by means of the wine, he had received it. He, that he might ascertain all things most certainly, sent another person into the house where

the work was printing, according to the discovery of Cochlæus: and when he had understood from him that the matter was even so, and that there was great abundance of paper there, he went to the Senâte, and so brought it about that the printer was interdicted from proceeding farther in that work. The two English apostates, snatching away with them the quarto sheets printed, fled by ship, going up the Rhine to Worms, where the people were under the full rage of Lutheranism, that there, by another printer, they might complete the work begun. Rinck and Cochlæus, however, immediately advised by their letter the King, the Cardinal, and the Bishop of Rochester that they might, with the greatest diligence, take care lest that most pernicious article of merchandise should be conveyed into all the ports of England.

The secret being discovered, Tindale fled to Worms, and there issued his small, or octavo, New Testament, in an edition of three thousand printed by Peter Schoeffer. If the larger one, the quarto, begun at Cologne, was ever completed, it was completed at Worms, but there is doubt whether any further printing was done on that edition. At any rate, no complete copy has ever been found, and only one fragment is extant. It was discovered in 1836 by a bookseller in London and came into the possession of the Right Hon. Thomas Grenville, and is part of the Grenville Library in the British Museum. It contains only the Prologue and the first twenty-one chapters of Matthew and a portion of chapter twenty-two. It has been reproduced in facsimile by Edwin Arber (1871) with copious introduction, and the illustrations here given are from that reproduction.

Of the octavo edition two copies are extant. One, with only the title-page missing, is in the Library of the Baptist College, Bristol, and was reproduced in facsimile in 1862, by Francis Fry. The illustration here given is from that facsimile. The other copy is incomplete; it is in the library of St. Paul's Cathedral, London.

Warned by Cochlæus, the clergy were on the look-out for Tindale's Testaments as soon as they were issued. Other warnings had been sent also. At that time Henry VIII had not broken off relations with Rome and declared against the supremacy of the pope.

Edward Lee, Almoner of Henry VIII, was traveling on the continent in 1525 and wrote to the king from Bordeaux on December 2d, in part as follows:

Please it your Highnesse moreover to undrestand that I am certainlie enformed as I passed in this contree that an Englishman, your subject, at the sollicitation and instance of Luther, with whome he is, hath translated the Newe Testament in to English, and within fewe dayes entendeth to arrive with the same emprinted in England. I neede not to advertise your Grace what infection and daunger may ensue heerbie, if it be not withstonded. This is the next waye to fulfill your realme with Lutherians. For all Luthers perverse opinions bee grownded opon bar wordes of Scriptur not well taken ne vnderstonded, wiche your Grace hath opened in sondrie places of your royall Booke. All our forfadres, governors of the Church of England, hath with all diligence forbed & exhued publication of Englishe bibles, as appereth in Constitutions provincall of the Church of England. Nowe, Sire, as God hath endued your Grace with Christen couraige to sett forthe the standard against thies Philistees and to venquish them, so I doubt not but that he will assist your grace to prosecute and performe the same, that is to vndre treade them that they shall not nowe againe lift vppe their hedds, wiche they endeavor nowe by meanes of Englishe Bibles. They knowe what hurte suche books hath doone in your Realme in tymes passed.

Hithretoo, blessed be God, your Realme is save from infection of Luthers sect, as for so mutche that althowg anye peradventur bee secretlie blotted within, yet for fear of your royall Majestie, wiche hath drawn his swerd in Gods cause, they dar not openlie avowe. Wherefor I can not doute but that your noble Grace will valiauntlie maignetaine that you have so noblie begonne.

Copies were smuggled into England in various ways. They were put in barrels and packages and reached some who were ready and willing to distribute them; but the distributors were afterward persecuted as well as the publishers. The clergy were greatly incensed and took all possible measures to suppress the books. Foremost among the enemies of Tindale was the bishop whose help he had first sought—Cuthbert Tonstal, Bishop of London. The following portion of a letter will serve as a specimen of the attitude of the clergy to Tindale's Testaments. It is from Robert Ridley, chaplain to Tonstal, to Henry Golde, chaplain to Warham, Archbishop of Canterbury.

Maister Golde, I hartly commande me vnto you. As concerning this common and vulgare translation of the new testament in to englishe, doon by Mr. William Hichyns, otherwais called Mr. W. Tyndale, and frear William Roy, manifest lutheranes heretikes and apostates, as doth oppynly apeir, not only by their daily and continuall company and familiarite with Luther and his disciples, bot mych mor by their commentares and annotationes in Mattheum et Marcum in the first print, also by their peface in the 2d prent, and by their introduccion in to the epistle of Paule ad Romanos al to gither most posoned and abhominable hereses that can be thought; he is not filius Ecclesie Christi thet wold



### HOW THE PEOPLE RECEIVED THE ENGLISH BIBLE

Gathering in secret to hear it read

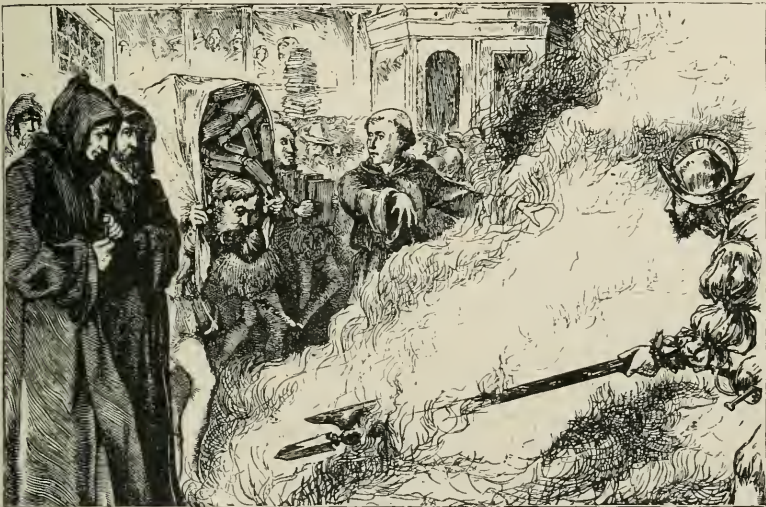
(From Sloughton's "Bible Translations and Translators." Courtesy of the Religious Tract Society)

receave a godspell of such damned and precised heretikes, thowh it wer trew, lyk as Paule and our Saviour Christ wold not take the trew testimonial of Evil Spretres that prased Criste trew saying *Quod filius dei erat.*

An interesting story is told in Halle's *Chronicles* of the efforts made by Tonstal to secure the whole of the Testaments and burn them:



Here it is to be remembered, that at this present tyme, Willyam Tyndale had newly translated and imprinted the Newe Testament in Englishe, and the Bishop of London, not pleased with the translacion thereof, debated with hymself, how he might compass and deuise, to destroye that false and erronious translacion (as he saied). And so it happened that one Augustine Packyngton a Mercer and Merchant of London, and of a greate honestie, the same tyme was in Andwarp, where the Bishope then was, and this Packyngton was a man that highly fauored William Tindale, but to the bishop vtterly shewed himself to the contrary. The bishop desirous to haue his purpose brought to passe, commoned of the New Testamentes, and how gladly he would bye them. Packyngton then hearyng that he wished for, saied vnto the bishop, my



### HOW THE CLERGY RECEIVED THE ENGLISH BIBLE

Burning New Testaments at St. Paul's

*(From Stoughton's "Bible Translations and Translators." Courtesy of the Religious Tract Society)*

Lorde, if it bee your pleasure I can in this matter dooe more I dare saie, then moste of the Merchauntes of Englande that are here to sell, so that if it be your lordshippes pleasure, to pay for them, for otherwise I cannot come by them, but I must disburse money for them, I will then assure you, to haue every boke of them, that is imprinted and is here vnsolde. The Bishop thinkyng that he had God by the too, when in deede he had (as after he thought) the Deuell by the fiste, saied, gentle Master Packyngton, do your diligence and get them and with all my harte I will paie for them, whatsoeuer thei cost you, for the bokes are erronious and naughtes and I entende surely to destroy them all, and to



burne them at Paules Crosse. Augustine Packyngton came to Willyam Tyndale and saied, Willyam I knowe thou arte a poore man, and hast a hepe of newe Testamentes, and bokes by thee, for the whiche thou hast both indaungered thy frendes, and beggared thy self, and I haue now gotten thee a Merchaunt, whiche with ready money shall dispatche thee of all that thou hast, if you thykne it so profitable for your self. Who is the Merchant said Tyndale? The bishoppe of London, saied Packyngton, O that is because he will burne them saied Tyndale, ye Mary quod Packyngton, I am the gladder said Tyndale for these two benefites shall come therof, I shall get money of hym for these bokes, to bryng myself out of debt (and the whole world shall crie out vpon the burnynge of Goddes worde.) And the ouerplus of the money, that shall remain to me, shall make me more studious to correct the said Newe Testament, and so newly to Imprint the same once again, and I trust the second will much better like you, then euer did the first: And so forward went the bargain, the bishop had the bokes, Packyngton had the thankes, and Tyndale had the money.

Afterward when mo newe Testamentes were Imprinted, thei came thicke and threfolde into Englande, the bishop of London hearyng that still there were so many Newe Testamentes abrode, sent for Augustyne Packyngton and saide vnto him: Sir how commeth this, that there are so many Newe Testamentes abrode, and you promised and assured me that you had bought al? then saied Packyngton, I promes you I bought all that then was to bee had: but I perceiue thei haue made more sence, and it will neuer bee better, as long as thei haue the letters and stampes, therefore it wer best for your lordshippe to bye the stampes to, and then are you sure: the bishop smiled at hym and saied, well Packyngton well, and so ended this matter.

The Prologue to Tindale's quarto edition of 1525, the Grenville Fragment, is as follows:

The. Prologge.

I haue here translated (brethern and susters moost dere and tenderly beloued in Christ) the newe Testament for youre spiritual edyfyinge / consolacion / and solas:

Exhortynge instantly and besechynge those that are better sene in the tonges then y / and that haue hyer gyftes of grace to interpret the sence of the scripture / and meanyng of the spyrite / then y / to consydre and pondre my laboure / and that with the spyrite of mekenes. And yf they perceyue in eny places that y have not attayned the very sence of the tonge / or meanyng of the scripture / or haue not geuen the right englysshe worde / that they put to there handes to amende it / remembryng that so is there duetie to doo. For we have not receyved the gyftes of god

## The prologge.



**W**haue here translated

( brethern and susters moost dere and tenderly beloved in Christ ) the newe Testament for youre spirituall edyfyng / consolacion / and solas:

Exhortyng instantly and besechyng those that are better sene in the tonge then y / and that have hyer gyst of grace to interpret the sence of the scripture / and meanyng of the spyrite / then y / to consyde and pondre my labour / and that with the spyrite

of mekenes. And yf they perceyve in eny places that y have not attayned the very sence of the tonge / or meanyng of the scripture / or haue not geven the right englysshe worde / that they put to here hande to amende it / remembryng that so is there duetic to doo. For we have not receyved the gyst of god for oure selues only / or for to hyde them: but for to bestowe them vnto the honouering of god and christ / and edyfyng of the congregacion / which is the body of christ.

**T**he causes that moved me to translate / y thought better that other shulde ymagin / then that y shulde rehearce them. More over y supposed yt superfluous / for who ys so blynde to are why lyght shulde be shewed to them that walke in dercknes / where they cannot but stamble / and where to stamble ys the daunger of eternall dammacion / other so despyghtfull that he wolde enuye eny man ( y speake nott his brother ) so necessary a thinge / or so bedlem madde to affyrme that good is the naturall cause of ynell / and dercknes to procede oute of lyght / and that lyinge shulde be grounded in trouth and veritie / and nott rather elene contrary / that lyght destroyeth dercknes / and veritie reproveth all manner lyinge.

¶ ¶

FACSIMILE FROM THE GRENVILLE FRAGMENT OF  
TINDALE'S FIRST NEW TESTAMENT

(From Arber's reprint)

for oureselues only or forto hyde them: but forto bestowe them vnto the honouringe of god and christ / and edyfyinge of the congregacion / which is the body of christ.

¶ The causes that moved me to translate / y thought better that other shulde ymagion / then that y shulde rehearse them.

## The bokes conteyned in the newe Testament.

i	The gospell of saynct Mathew
ii	The gospell of S. Marke
iiij	The gospell of S. Luke
v	The gospell of S. Ihon
vi	The actes of the apostles written by S. Luke
vij	The epistle of S. Paul to the Romans
viii	The fyrst pistle of S. Paul to the Corinthyans
ix	The second pistle of S. Paul to the Corinthyans
x	The pistle of S. Paul to the Galathians.
xi	The pistle of S. Paul to the Ephesians.
xii	The pistle of S. Paul to the Philippians
xiii	The pistle of S. Paul to the Collossians
xiiii	The fyrst pistle of S. Paul vnto the Tesselonians
xv	The seconde pistle of S. Paul vnto the Tesselonians
xvi	The fyrst pistle of S. Paul to Timothe.
xvii	The seconde pistle of S. Paul to Timothe.
xviii	The pistle of S. Paul to Titus
xix	The pistle of S. Paul vnto Philemon
xx	The fyrst pistle of S. Peter
xxi	The seconde pistle of S. Peter
xxii	The fyrst pistle of S. Ihon
xxiii	The seconde pistle of S. Ihon
xxiiii	The thyrde pistle of S. Ihon

The pistle vnto the Ebrues  
The pistle of S. James  
The pistle of Jude  
The revelacion of Ihon.

### A PAGE OF THE GRENVILLE FRAGMENT

(From Arber's reprint)

¶ More over y supposed yt superfluous / for who ys so blynde to axe why lyght shulde be shewed to them that walke in dercknes / where they cannot but stamble / and where to stumble ys the daunger of eternall dammacion / other so despyghtfull that he wolde envye eny man (y speake nott his brother) so necessary a

thinge / or so bedlem madde to affyrme that good is the naturall cause of yuell / and derknes to procede oute of lyght / and that lyinge shulde be grounded in trougth and verytie / and nott rather clene contrary / that lyght destroyeth dercknes / and veritie reprovethe all manner lyinge.

¶ After hit had pleasyd god to put in my mynde / and also to geue me grace to translate this forehearde newe testament into oure englysshe tonge / howesoever we haue done it. I supposed yt very necessary to put you in remembrance of certayne poyntes / which are: that ye well vnderstonde what these wordes meane. ¶ The olde testament. ¶ the newe testamēt. ¶ The lawe. ¶ The gospell. ¶ Moses. ¶ Christ. ¶ Nature. ¶ Grace. ¶ Workinge and belevynge. ¶ Dedes and faythe / Lest we askrybe / to the one that which belongeth to the other / and make of Christ Moses / of the gospell the Lawe / despise grace and robbe faythe: and fall frōm meke lernynge into ydle despicioūs / braulinge and scoldynge aboute wordes. ¶ The olde testamēt is a boke / where in is wrytten the lawe and cōmaundmētes of god and the dedes of them which fulfill them / and of them also which fulfill them nott.

¶ The newe testamēt is a boke where in are coteyned the promyses of god and the dedes of them which beleue them or beleue them nott.

¶ Euāgeliō (that we cal the gospel) is a greke worde / & signyfyth good / mery / glad and ioyfull tydinges / that maketh a mannes hert glad / and maketh hym synge / daunce and leepe for ioye. As when Davyd had kyled Golyath the geaūt / cam glad tydinges vnto the iewes / that their fearful and cruell enemy was slayne / and they delyvered oute of all daunger: for gladnes were of / they songe / daunsed / and wer ioyfull. In lyke manner is the evangelion of god (which we call gospell / and the newe testamēt) ioyfull tydinges / and as some saye: a good hearinge published by the apostles through oute all the worlde / of Christ the right Davyd howe that he hathe fought with synne / with dethe / and the devill / and over cume them. Whereby all mē that were in Bōdage to synne / wōuded with dethe / ouercū of the devill are with oute there awne merrittes or deservinges / losed / iustifyed / restored to lyfe / and saved / brought to libertie / and reconciled vnto the favour of god / and sett at one with hym agayne: which tydinges as many as beleve / laude prayse and thancke god / are glad / synge and daunce for ioye.

¶ This evangelion or gospell (that is to saye / suche ioyfull tydinges) is called the newe testament. Because that as a man when he shall dye apoynteth his gooddes to be dealte and distributed after hys dethe amonge them which he nameth to be his heyres. Even so Christ before his dethe commaunded and apoynted that suche evangelion / gospell / or tydinges shulde be declared through oute all the worlde / and there with to geue vnto

all that beleve all his gooddes / that is to saye / his lyfe / where with he swalowed and devoured vp dethe: his rightewesnes / where with he bānyshed synne: his salvacion / where with he overcam eternall damacion. Nowe can the wretched man (that

## The gospell of S. Mathew.

The fyyst Chapter.



### Hys ys the boke of

the generaciō of Iesus Christ the sonne of David / The sonne also of Abia  
 ¶ Abraham begatt Isaac: Chā.  
 Isaac begatt Jacob:  
 Jacob begatt Judas and hys bre-  
 Judas begatt Phares: (thren:  
 and Zaram of thamar:  
 Phares begatt Esrom:  
 Esrom begatt Aram:  
 Aram begatt Aminadab:

\* Abraham and David are fyyst re-  
 heard / because  
 that churste was  
 chefly promysed  
 vnto them.

Aminadab begatt naassan:  
 Naasson begatt Salmon:  
 Salmon begatt Boos of rahab:  
 Boos begatt obed of ruth:  
 Obed begatt Jesse:  
 Jesse begatt david the kynge:  
 ¶ David the kynge begatt Solomon / of her that was the  
 Solomon begatt roboam: (wyfe of vry:  
 Roboam begatt Abia:  
 Abia begatt asa:  
 Asa begatt iosaphat:  
 Josaphat begatt Joram:  
 Joram begatt Osias:  
 Osias begatt Joatham:  
 Joatham begatt Achas:  
 Achas begatt Ezechias:  
 Ezechias begatt Manasses:  
 Manasses begatt Amon:  
 Amon begatt Josias:  
 Josias begatt Jechonias and his brethren about the tyme of  
 the captivite of babilon  
 ¶ After they were led captivite to babilon / Jechonias begatt

Saynct mathew  
 leveheth out certe-  
 yne generacions /  
 ⁊ describeth Ch-  
 ristis linage from  
 solomō / after the  
 lawe of Moses /  
 but Lucas descri-  
 beth it accordyng  
 to nature / frō na-  
 than solomōs br-  
 other. For the las-  
 we callerth them  
 a mannes childre  
 which his broder  
 begatt of his wy-  
 fe leste behynde  
 hym after his de-  
 the. .xv. c.

### A PAGE OF THE GRENVILLE FRAGMENT

(From Arber's reprint)

is wrapped in synne / and is in daunger to dethe and hell) heare no moare ioyus a thyng / then suche glad and comfortable tydings of Christ. So that he cannot but be glad and laugh from the lowe bottom of his hert / if he beleve that the tydynges are trewe.



¶ To strength such feythe with all / god promysed this his evāgelion in the olde testament by the prophettes (as paul sayth in the fyrst chapter vnto the romans). Howe that he was chosen oute to preache goddes evangelion / wchich he before had promysed by the prophettes in the holy scriptures that treatte of his sonne wchich was borne of the seed of davyd. In the thryd chapter of genesis / god saith to the serpent: y wyll put hatred bitwene the and the woman / bitwene thy seede and her seede / that silfe seede shall tread thy heed vnder fote. Christ is this womans seede / he it is that hath troden vnder fote the devylles heed / that is to saye synne / dethe / hell / and all his power. For with oute this seede can no man avoyde synne / dethe / hell and euerlastynge dānacion.

¶ Agayne gen. xxii. god promysed Abraham sayige: in thy seede shall all the generatiōs of the erthe be blessed. Christ is that seede of Abraham sayth saynct Paul in the thryd to the galathyans He hach blessed al the worlde through the gospel. For where Christ is not / there remaineth the curse that fel on adā as soone as he had synned / So that they are in bondage vnder the dominacion of synne / dethe / and hell. Agaynste this cursse blesseth nowe the gospell all the worlde / in asmoche as it cryeth openly / who so ever beleveth on the seede of Abrahā shalbe blessed / that is / he shalbe delyvered frō synne / dethe and hell / and shall hence forth contynue righewes / lyvinge / and saved for euer / as Christ hym sylffe saith (in the xi of John) He that beleveth on me shall never more dye.

¶ The lawe (saith the gospell of John in the first chapter) was geven be Moses: but grace and veritie be Jesus Christ. The lawe (whose minister ys moyses) was geven to brynge vs vnto the knowlege of oure selves / that we myght there by fele and perceave what we are of nature. The lawe condemneth vs and all oure dedes / and is called of Paul (in the thryd chap. of the second pistle vnto the corrinthians) the mynystracion of dethe. For it kylleth oure consciences and driveth vs to desperacion / in as moche as it requyreth of vs that whych is vnpossible for vs to doo. It requyreth of vs the dedes of an whole / man. It requyreth perfecte love from the lowe bottome and grounde of the hert / as well in all thinges whych we suffre / as in tho thinges whych we doo. But saith John (in the same place) grace and veritie is gevin vs in christ. So that when the lawe hath passed vppon vs / and cōdemned vs to deth (whych is his nature to doo) then have we in Christ grace / that is to saye favoure / promyses of lyfe / of mercy / of perdon frely by the merites of Christ / and in Christ have we veritie and trouthe / in that god fulfillith all his promyses to thē that beleve. Therefore is the gospell the ministracion of lyfe. Paul calleth hit / in the foreheared place of the secōd chap. to the cor. the mynystracion of the spyrite / and of rightewesnes. In the gospell when we beleve the promyses / we receive the spyrite of lyfe / and are justified in the bloud of Christ from

S. Mathew.

So. xij.

re then me/is nott mete for me. And he that taketh nott hys  
crosse and foloweth me/is nott mete for me. He that syndeih  
hys lyfe/shall lose it: and he that losith his lyfe for my sake/  
shall synde it.

**Mar. ix** **Zuc. x** ¶ He that receavith you / receavith me: and he that recea-  
vith me / receavith him that sent me. He that receavith a pro-  
phet \* in the name of a prophet / shall receive a prophettj re-  
warde. And he that receavith a righteous mā in the name of a  
ryghteous mā / shall receive the reward of a righteous mā.  
And whosoever shall geve vnto won of these lytle wōnes to /  
drike a cuppe of colde water only / in the name of a disci-  
ple: I tell you of a trowth / he shall nort lose hys reward.

\* In the name of a  
prophet / a rightw-  
es man / or a discip-  
le. that ys to sey / in  
that he perceyneh  
to god 2 to Christ.

\* water. Compare  
dede too dede / so ys  
one greater then a-  
nother: but cōpare  
them to god / so are  
they all lyke / ad one  
as good as another.  
even as the spyre  
movyth a mā / 2 ry-  
me 2 occasiō gevyth  
shurte 2 offeded  
thorow oute all the  
we restamēt beto  
keneth to decaye 2  
faule in the fayth.  
for mā whē thei sa-  
we that Christ w/  
as but a carpentars  
sōe as thei suppo-  
sed / 2 he hym selfe  
also a carpēter / 2 his  
moder / 2 kyne of so  
lowe degre. moreo-  
ver when they sa-  
we him put to so vy-  
le a deeth / fell clene  
frō the faith / 2 cou-  
lde not beleve.

## The xi. Chapter.



**Zuc. vij** **¶** And it cam to passe when Je-

sus had ended his preceptj vnto his disciples / he  
departed thāce / to preache and teache i there citea.

**¶** When Jhon beinge in prison herde the workj of christ / he  
sent two of his disciples and sayde vnto him. Arte thou he  
that shall come: or shall we lofe for another. Jesus answered  
**¶** and sayde vnto them. Go and shewe Jhon what ye have herd  
and sene. The blynde se / the halt goe / the lypers ar clen-  
sed: The deef heare / the dede are reysed vp ageinc / and the gospell  
is preached to the povre. And happy is he that is nort  
hurte by me.

**¶** Even as they departed / Jesus began to speake vnto the  
people of Jhon. What went ye for to se in the wyldernes:  
wet ye out to se a rede waveringe with the wynde: oder what  
went ye out for to se: went ye to se a man clothed in softe ray-  
ment: Beholde / they that weare softe clothynge are in kyngj  
houses. But what wēt ye out for to se: wēt ye out to se / a pro-  
phet: Ye I saye vnto you / and more thē a prophet. For this is  
he of whom it is wryttē. Beholde / I sēde my messenger before  
thy face which shall prepaire thy waye before the.

**¶** Verely y saye vnto you / amōge the chyldren of women aro-  
se there nott a gretter then Jhon baptist. Not withston-

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all thinges where of the lawe condemned vs. Of Christ it is written in the fore rehearsed first chapter of Jhō: This is he of whose aboundaunce / or fullnes / all we haue receaved / grace for grace / or favoure for favoure. That is to saye / for the favoure that god hath to his sonne Christ / he geveth vnto vs his favour / and good will / as a father to his sonnes. As affirmeth Paul sayinge: whych loved vs in his beloved before the creation of the worlde. For the love that god hath to Christ / he loveth vs / and not for oure aune saikes. Christ is made lorde over all / and is called in scripture goddes mercy stole whosoever flyeth to Christ / can nether heare nor receave of god eny other thinge save mercy.

¶ In the olde testament are many promyses / whych are nothings els but the evangelion or gossell / to save those that beleved them / from the vengauce of the lawe. And in the newe testament is ofte made mencion of the lawe / to condem them / whych beleve nott the promyses. Moreouer the lawe and gossell maye never be seperate: for the gossell and promyses serve but for troubled consciences whych ar brought to desperacion and fele the paynes of hell and dethe vnder the lawe / and are in captivitie and bondage vnder the lawe. In all my dedes y muste have the lawe before me to condem myne vnperfectnes. For all that y doo (be y never so perfecte) is yet damnable synne / when hit is compared to the lawe / whych requyeth the grounde and bottoom of myne hert. I muste therefore have alwayes the lawe in my sight / that y maye be meke in the spyrite / and gyve god all the laude and prayse / ascrybinge to hym all rightewesnes / and to my sylfe all vnrightewesnes and synne. I muste also have the promyses before myne eyes that y despeere nott / in whych promyses y se the mercy / favoure / and good wyll of god upon me in the bloud of his sonne Christ whych hath made satisfaction for myne vnperfectnes / and fulfilled for me / that whych y coulde nott doo.

¶ Here maye ye perceave that two manner of people are fore deceived. Firste they whych iustifie themsilfe with outwarde dedes / in that they abstayne outwardly from that whych the lawe forbiddeth / and doo outwardly that whych the lawe commaundeth. They compare themselves to open synners and in respecte of them iustifie themselues condemnyng the open synners. They se nott howe the lawe requyeth love from the bottom of the hert. If they dyd they wolde nott condēne there neghbours. Love hydeth the multitude of synnes / saith saynct Peter in his first pistle. For whom y love from the depe bottom and grounde of myne hert / hym condem y nott / nether reckē his synnes / but suffre his weaknes and infirmytie / as a mother the waknes of her sonne / vntill he growe vppe in to a perfecte mā.

¶ Those also are deceived whych with oute all feare of god geve themselves vnto all māner vices with full cōsent and full delectaciō / havinge no respecte to the lawe of god (vnder whose vēgeaunce they are locked vp in captivitie) but saye: god is mercifull and christ dyed for vs / supposinge that suche dremyng and

ymaginaciō is that fayth whych is so greatly cōmēded ī holy scripture. Naye that is nott fayth / but rather a folisshe opynion spryngynge of there awne nature / and is nott geuen them of the spyrite of god. Trewe fayth is (as sayth the apostle Paul) the gyfte of god and is geuen to syners after the lawe hath passed upon them and hath brought there consciences vnto the brym of desperacion / and sorowes of hell.

¶ They that have this right fayth / consent to the lawe that it is rightewes and good / and iustifie god which made the lawe / (nott withstandinge that they can nott fullfill it / for there weaknes) and they abhorre whatsoever the lawe forbyddeth / though they cannott avoyde it. And there greate sorowe is / because they cannot fullfill the will of god in the lawe / and the spyrite that is in them cryeth to god nyght and daye for strength and helpe with teares (as sayth Paul) that cannot be expressed with tonge.

¶ The firste / that is to saye a iusticiarie / which iustifyeth hym silfe with his outwarde dedes cōsenteth nott to the lawe inwarde / nether hath delectacion therein / ye / he wolde rather that no suche lawe were. So iustifieth he nott god / but hateth hym as a tyrāt / nether careth he for the promyses / but will with his awne strēth be faveour of hym silffe: no wyse glorifyeth he god / though he seme outwarde to doo.

¶ The seconde / that is to saye the sensewell persone / as a volupteous swyne / nether feareth god in his lawe / nether is thankfull to hym for his promyses and mercy / which is sett forth in Christ to all them that belewe.

¶ Te right christen mam consenteth to the lawe that hit is rightwes / and iustifieth god in the lawe / for he affyrmeth that god is rightwes and iuste / which is autor of the lawe / he beleveth the promyses of god / and so iustifieth god / iudgyngē hym trewe and belevinge that he will fulfyll hys promyses. With the lawe he condēneth hym sylfe and all his dedes / and geveth all the prayse to god. he beleueth the promyses / and ascribeth all trouth to god / thus every where iustifieth he god / and prayseth god.

¶ By nature through the faule of adam / are we the chyldren of wrath / heyres of the vēgeaunce of god by byrth / ye and from oure concepcon / we haue oure fellowshipe with the damned devylles vnder the power of derknes vnd rule of satan / whyle we are yett in oure mothers wombes / though we shewe not forthe the freutes of synne / yett are we full of the naturall poyson where of all synfull dedes sprynge / and cānott but synne outwarde (be we never so yonge) yf occasion be geven / for oure na nature is to doo synne / as is the nature of a serpent to styngē. And as a serpent yett yōge / or yett vnbrought forthe is full of poyson / and cannott afterwarde (when the tyme is come and occasion geven) butt bryngē forthe the freutes there of. And as an edder / a



toode / or a snake is hated of man / (nott for the yvell that it hath done / but for the poyson that is in it and hurt which it cannot but doo) So are we hated of god for that naturell poyson which is conceived and borne with vs / before we doo eny outwarde yvell. And as the yvell / which a venomous worme doeth / maketh it nott a serpent: but be cause it is a venomous worme. therefore doeth it yvell and poysoneth. And as the frute maketh not the tree yvoll: but because it is an evyll tree / therefore bryngeth it forth evyll frute / when the season of frute is. Even so doo nott oure evyll dedes makes vs evyll: but because that of nature we are evell / therefore we bothe thynke and doo evyll / and are vnder vengeance / vnder the lawe / convicte to eternall damnacion by the lawe / and are contrary to the will of god in all oure wyll / and in all thynges consent to the wyll of the fende.

¶ By grace (that is to saye by favoure) we are plucked oute of Adam the ground of all evyll and graffed in Christ the rote of all goodnes. In Christ god loved vs his electe and chosen / before the worlde begā / and reserved vs vnto the knowlege of his sonne and of hys holy gospell / and when the gospell is preached to vs he openeth oure hertes and geveth vs grace to beleve and putteth the spirite of Christ in vs / and we knowe hime as oure father moost mercifull / and consent to the lawe / and love it inwardly in oure hert / and desyre to fulfill it / and sorrowe because we cannot / which will (synne we of frayltie never so moche) is sufficient till more strength be gevē vs / the bloud of Christ hath made satisfaction for therfte: the bloud of Christ hath obteyned all thiges for vs of god. Christ is oure satisfaction / redemer / delyverer / saveour from vengeance and wrath. Obserue and merke in the pistles of Paul / and Peter / and in the gospell and pistles of Jhon what Christ is vnto vs.

¶ By fayth are we saved only in belevynge the promyses / . And though fayth be never with oute love and good werkes / yet is oure savyng imputed nether to loue nor vnto good werkes / but vnto fayth only. For loue and werkes are vnder the lawe which requyreth pfection / and the grounde and fontayne of the hert / and dāneth all imperfectnes. Nowe is fayth vnder the promyses wich dāne not: but geve all grace / mercy and favour / and what soever is conteyned in the promyses.

¶ Rightewesnes is divers / Blynde reason ymageneth many maner of rightewesneses. As the iuste ministracion of all maner of lawes / and the observing of them / and morall vertues werein philosophers put there felicitie and blessednes / which all are nothige in the sight of god. There is in lyke maner the iustifyge of ceremones / some ymagiō them there one selves / some conterfaicte other / sayinge in there blynde reason: suche holy persons dyd thus and thus / and they were holy mē / therefore yf y doo so lyke wyse y shall please god: but they have none answer of god / that that pleaseth. The iewes seke rightewnes ī there



ceremonies which god gave vnto them / not for to iustifie: but to describe and paynt Christ onto them / of which iewes testifieth paul sayinge howe that they have affectiō to god: but not after knowlege / for they go aboute to stablishe there one iustice / and are not obediēt to the iustice or rightewesnes that cōmeth of god. The cause is verely / that excepte a man caste awaye his awne ymaginacion and reason / he cannot perceave god / and vnderstode the vertue and power of the bloud of Christ. There is the rightewesnes of workes (as y saide before) whē the hert is a waye / they fele not howe the lawe is spirituall and cannot be fulfilled / but from the bottom of the hert. Ther is a full rightewesnes / when the lawe is fulfilled from the groude of the hert. This had nother Peter nor Paul ī this lyfe perfectly: but syghed after yt. They were so farforth blessed in Christ / that they hūgred and thursted after it. Paul had this thurste / he cōsented to the lawe of god / that it ought so too be / but he founde an other luste in his membres cōtrary to the luste and desire of his mynde / and therefore cryed oute sayinge: Oh wretched man that y am: who shall delyvre me from this boddy of dethe / thanks be to god throwe Jesus Christ. The rightewesnes that before god is of value / is to beleve the promyses of god / after the lawe hath confounded the conscience. As when the temporall lawe ofte tymes condeneth the thefe or morderer and bryngeth hym toE execution / so that he seith nothinge before hym but present dethe / and then cōmeth good tydiges / a charter from the kynge and delyvereth him. Lykewyse when gooddes lawe hath brought the synner into knowlege of him sylfe / and hath cōfounded his / conscience / and opened vnto him the wrath and vengeance of god / then cōmeth good tydiges / the Evāgelion sheweth vnto him the promyses of god in Christ / and howe that Christ hath purchased perdon for him hath satisfied the lawe for him / and peased the wrath of god / and the povre synner beleveth / laudeth thanketh god / throwe Christ / and breaketh oute into exceedige inward ioy and gladnes / for that he hath escaped so greate wrath / so hevy vēgeaunce / so fearfull and so everlastinge a dethe / and he hence forth is an hūgred and a thirst after more rightewesnes / that he might fulfill the lawe / and morneth contynually comēdinge his weaknes vnto god in the bloud of oure saviour Christ Jesus

¶ Here shall ye se compendiously and playnly sett oute the order and practise of every thyng afore rehearsed.

¶ The faule of adam hath made vs heyres of the vēgeaunce and wrath of god / and heyres of eternal dānacion. And hath broughtus into captivite and bondage vnder the devyll. And the devyll is oure lorde / and oure ruler / oure heed / oure governour / oure prince / ye and oure god. And oure wyll is locked and knet faster vnto the will of the devyll / then coude an hundred thowsand

cheynes bynde a man vnto a post. Vnto the devylles will cōsent we / with all oure hertes / with all oure myndes / with al oure myght / power / strength / will and luste. With what poysoned / deadly / and venunous hate / hateth a man his enemy! With howe greate malice of mynde inwardly doo we fley and murder! With what violēce and rage / ye and with howe fervent luste cōmytt we adoutrie / fornicacion / and such lyke vnclennes! with what pleasure and delectation inwardly serveth a glotton his belly! With what diligēce disceave we! Howe busyli seke we the thynges of this world! What soever we doo / thynke or ymmagion / is abominable in the syght of god. And we are as it were aslepe in so depe blyndnes / that we can nether se / not fele in what misery / thraldom / and wretchednes we are in / tyll moses come and wake vs / and publesse the lawe. When we heare the lawe truly preached / howe that we ought to love and honoure god with all oure strengthe and myght / from the lowe bottom of the hert: and oure neghbures (ye oure enemys.) as oureselues inwardly from the groude of the hert / and to doo whatsoever god biddeth / and absteine from what soever god forbiddeth / with all love and meknes / whit a fervent and a burnyng luste / from the center of the hert / then begynneth the conscience to rage against the lawe / and agenst god / No see (be hit never se greate a tempest) is so vnquiet. It is not possyble for a naturall man to consent to the lawe / that hit shuld be good / or that god shuld be rightewes / which maketh the lawe. Mannes witte / reason / and will / are so fast glued / ye nayled and cheyned vnto the will of the devyll. Nether can eny creature lowse the bōdes / save the bloud of Christ.

¶ This is the captivitie and bondage whēce Christ delyvred vs / redemed / and lowsed vs. His bloud / his deethe / his pacience / in suffryng rebukes and wronges / his preyaers and fastynges / his mekenes and fulfillyng of the vtmost poynte of the lawe / peased the wrath of god / brought the faver of god to vs agayne / obteyned that god shuld love vs fyrste / and be oure father / and that a mercyfull father / that will consydre oure infirmitates and weaknes / and will geve vs his spyrite ageyne (which was taken away in the fall of Adam) to rule govern and strength vs / and to breake the bondes of Satan / wherein we were so streyte bounde. When Christ is thus wyse preached / and the prōmyses rehearced / which are conteyned in the prophetes / in the psalmes / and in diveres places of the fyve bokes of moses: then the herttes of them which are electe and chosē / begin to waxe softe / and to melte att the bouteous mercy of god / and kyndnes shewed of Christ. For when the evāgelion is preached / the spyrite of god entreth ī to them which god hath ordeined and apoynted vnto eternall life / and openeth there inward eyes / and worketh such belefe in thē. Whē the wofull cōsciēces fele & taste howe swete a thīge the bytter dethe of Christ is / & howe mercy-

full & lovinge god is through Christes purchesyng and merittes / They begyn to love agayne / and to consentt to the lawe of god / howe that hit is good / and ought so to be / and that god is rightewes whych made it / And desyre to fulfill the lawe / even as a sicke mā desyret to be whole / and are anhongred / and a thirst after more rightewesnes / and after more strēgthe / to fulfill the lawe more perfectly. And in all that they doo / or omitt and leave vndone / they fele goddes honoure / and his will with meknes / ever condemnyng the onperfecnes of there dedes by the lawe.

¶ Nowe Christ stondest vs in doble stede / and serveth vs two maner wise. First he is oure redemer / delyverer / reconciler / mediator / intercessor / advocat / attorney / solicer / oure hoope / comforte / shelde / proteccion / defender / strength / helthe / satisfaction / and salvacion. His bloud / his death / all that he ever dyd / is oures. And Christ himsilffe / with all that he is or cā doo / is oures. His bloud shedyng and all that he dyd / doeth me as good service / as though y mysilffe had done it. And god (as greate as he is) is myne with all that he hath / throw Christ and his purchasyng. ¶ Secondaryly after that we be overcome with love and kyndnes / and nowe seke to doo the will of god (whych is a christen manes nature). Then have we Christe, an ensample to counterfet / as saith christ him silffe in Jhon: I have geven you an ensample. And in another evangeliste / he saith: He that wilbe greate amonge you shalbe youre servaunt and minister / as the sōne of mā cā to minister and not to be ministered vnto. And Paul saith: Counterfet Christ. And Peter saith: Christ died for you / and lefte you an ensample to folowe his steppes. What soever therfore faith hath received of god throw Christes bloud and deservyng / that same must love shed oute everywhitt / and bestowe hit on oure neyghbores vnto there proffet / ye and that though they be oure enemys. Be faith we receave of god / and be love we shed oute agayne. And that must we doo frely after the ensample of Christ with oute eny other respecte / save oure neyghbores welth enly / and nether loke for rewarde in erth / ner yett in heven for oure dedes: but of pure love must we bestowe oureselves / all that we have / and all that we ar able to doo / even on oure enemys to bryng them to god / consideryng nothyng but there welth / as Christ dyd oures. Christ dyd nott his dedes to obteyne heven therebi (that had bene a madnes) heven was his alreddy / he was heyre thereof / hit was his be inheritaunce: but dyd them freely for oure sakes / cōsideringe no thinge but oure welth / and to bryng the favour of god to vs agayne / and vs to god. As no naturall sonne that is his fatheres heyre / doeth his fatheres will because he wolde be heyre / that he is alreddy be birth: his father gave him that yer he was borne / and is lothther that he shuld goo with oute it / then he himsilffe hath witt to be: but of puer love doeth he that he doeth.

And axe him why he doeth eny thyng that he doeth / he answereth: my father bade / it is my fatheres will / it pleaseth my father. Bondservauntes worke for hyre / Children for love. For there father with all he hath / is theres alreddy. So doeth a christen man frely all that he doeth / considereth nothyng but the will of god / and his neghboures welth only. Yf y live chaste / I doo hit nott te obteyne heven thereby. For then shulde y doo wronge to the bloud of Christe: Christes bloud hath obteyned me that / Christes merettes have made me heyre thereof. He is both dore and waye thetherwardes nether that y loke for an hyer rume in hevē / then they shall have whych live in wedlocke / other then a hoare of the stewes (yf she repent) for that were the pryde of lucifer: But frely to wayte on the evangelion / and to serve my brother with all / even as one hande helpeth another / or one membre another / because one feleth anothers grefe / and the payne of the one is the payne of the other. What soever is done to the leest of vs (whether it be good or bad) it is done to Christ. And whatsoever is done to my brother (if y be a christen man) that same is done to me. nether doeth my brotheres payne greve me lesse then myne awne. Yf hit were not so: howe saith Paul? let him that reioyseth / reioyse in the Lord. that is to saye christ / whych is lorde over all creatures. Yf my merettes obteyned me hevē / or an hyer rume there / then had y wherein y myght reioyse besydes te Lorde.

¶ Here se ye the nature of the lawe / and the nature of the evāgelion. Howe the Lawe byndeth and dāneth all mē / and the Evālion lowseth them agayne. The lawe goeth before / and the evāgelio foloweth. When a preacher preacheth the Lawe / he byndeth all consciences / and when he preacheth the Gospell / he lowseth them agayne. These two salves (y meane the Lawe and the Gospell) vseth God and his preacher to heale and cure synners with all. The lawe dryveth oute the disease / and maketh hit apere / and is a sharppe salve and a freatinge corsey / and kylleth the deed flesshe / and lowseth and draweth the sores out by the rotes / and all corrupcion. It pulleth from a man the trust and confidēce that he hath in himsilfe / and in his one workes / merittes / deservinges and ceremones. It killeth him / sendeth him downe to hell / and bryngeth him to vtter desperacion / and repayreth the waye of the lord / as hit is wrytten of Jhon the Baptest For hit is nott possible that Christ shuld come to a man / as lōge as he trusteth in himsilffe / or in eny worldly thyng. Then commeth the Evangelion / a more gentle plaster / whych sowpleth / and swageth the wondes of the conscience / and bryngeth helth. It bryngeth the spyrite of god / whych lowseth the bondes of Satan / and copleth vs to god. and his will throw stronge faith and fervent love / with bondes to stronge for the devyll / the world / or eny creature to lowse them. And the povre and wretched synner feleth so greate mercy / love / and kyndnes in god / that he is



suer in himsilfe howe that it is nott possible that god shuld forsake him / or withdrawe his mercy and love from him. And boldly cryeth out with Paul sayinge: Who shall seperate vs frō the love that god loveth vs withall? That is to saye, what shall make me beleve that god loveth me nott? Shall tribulaciō? Anguysse? Persecucion? Shall hūger? Nakednes? Shall a swearde? Nay / I am sewer that nether deeth / ner lyfe / nether angell / nether rule / ner power / nether present thynges / ner thynges to come / nether hie ner lowe / nether eny creature is able to seperate vs frō the love of god which is in Christ Jesu our lorde. In all suche tribulacions a Christen man perceaveth that god is his father / and loveth hym / even as he loved Christ when he shed his blood on the crosse. Fynally / as before / whē y was bōd to the devyll and his will y wroght all māner evyll and wickednes / nott for helles sake which is the rewarde of syñe / but because y was heyre of hell by byrth and bondage to the devyll / dyd y evyll. for I could none other wese doo. to doo syn was mi nature. Even so nowe sence y am copled to god by Christes blood / doo y well / nott for hevens sake: but because y am heyre of heven by grace and Christes purchesyng / and have the spyr it of god / I doo good frely / for so is my nature. As a good tree bryngeth forth good frute / and an evyll tree evyll frute. By the frutes shall ye knowe what the tree is. a mannes dedes declare what he is within but make him nether good ner bad &c. We must be first evyll yer we doo evyll / as a serpent is first poysened yr he poysen. We must be also good yer we doo good / as the fyre must be first hott yer hit warme eny thyng. Take an ensample. As those blynde which are cured in the evangelion / coude nott se tyll Christ had geven them sight / And deff coude nott here / tyll Christ had geven them hearyng / And those sicke coude nott doo the dedes of an whole man / tyll Christ had geven them health: So can no man doo good in his soule / tyll Christ have lowsed him oute of the bondes of satā / and have gevē him wherewith to doo good / ye and firste have powred into him that selfe good thyng whych he shedeth forth afterwarde on other. Whatsoever is oure awne is synne. Whatsoever is above that / is Christes gyfte / purches / doynge / and workyng. He bought it of his father derely with his blood / ye with his moost bitter death and gave his lyfe for hit. Whatsoever good thyng is in vs / that is geven vs frely with oute oure deservynge or merettes. for Christ's bloudes sake. That we desyre to folow the will of god / it is the gyfte of Christes blood. That we nowe hate the devylles will (where vnto we were so fast locked / and coude nott but love hit) is also the gyfte of Christes blood / vnto whom belongeth the preyse and honoure of our good dedes / and nott vnto us.



The following is the Lord's Prayer from the Grenville fragment. A great advance in the language will be seen in comparison with the specimens given of Anglo-Saxon and from Wiclif:

O oure father / which art in heven halowed be thy name. Let thy kyngdom come. Thy wyll be fulfilled / aswell in erth / as hit ys in heven. Geve vs this daye oure dayly breade. And forgeve vs oure treaspases / even as we forgeve them which treaspas vs. Lede vs nott in to temptacion. but delyvre vs from yvell / Amen.

The quarto edition had notes in the outer margin and references in the inner. There were ninety-one notes, and the majority of these were from Luther's translation. In translating, Tindale made use of the Greek translation of Erasmus (which had been printed in 1516 and reprinted in 1519), the Vulgate, the Latin text printed with Erasmus' Greek, and Luther's German translation which had been published in 1522. He did not base his translation on Wiclif's, but made it independently.

The octavo edition published at Worms contained only the text of the New Testament and a three-page address "To the Reder." There were 12 wood cuts, no notes or marginal references, and no chapter headings. The address follows:

#### To the Reder.

GEve diligence Reder (I exhorte the) that thou come with a pure mynde / and as the scripture sayth with a syngle eye / vnto the wordes of health / and of eternall lyfe: by the which (if we repent and beleve them) we are borne a newe / created a fresshe / and enioye the frutes off the bloud of Christ. Whiche bloud cryeth not for vengeance / as the bloud of Abel: but hath purchased lyfe / love / faveour / grace / blessynge / and whatsoever is promysed in the scriptures / to them that beleve and obeye God: and stondeth bitwene vs and wrathe / vengeance / cursse / and whatsoever the scripture threateneth agaynst the vnbelievers and disobedient / which resist / and consent not in their hertes to the lawe of god / that it is ryght / wholly / iuste / and ought soo to be.

Marke the playne and manyfest places of the scriptures / and in doubtfull places / se thou adde no interpretacion contrary to them: but (as Paul sayth) let all be conformable and agreynge to the fayth.

Note the difference of the lawe / and of the gossell. The one axeth and requyeth / the wother perdoneth and forgeveth. The one threateneth / the wother promyseth all good thynges to them that sett their trust in Christ only. The gossell signifieth gladder

### The Gossell.

aboudance offraynedescended / and the studdof  
cā / ad the wynddof blewe / ad bett vppo that sa-  
me housse / ad it was not over thrown because  
it was grounded on the rocke. And whosoever  
heareth of me these sayng / ad doth not the same /  
shal be lytened vnto a folysh mā / which bilt his  
houffe upon the sonde / and abundaunce of fray-  
nedescended / and the studdof cam / and the wyndd-  
of blewe / and beet vppon that housse. ad it was  
over throwen / and great was the fall off it.

And it cam to passe / that whē Jesus had en-  
ded these sayng / the peple were astonied at his  
doctryne. For he taught them as one havyng  
power / and not as the scribes.

### The. viij. Chapter.

**W**hen Jesus was come downe from the  
mountayne / moch people folowed him.  
And lo / there cam a lepre / and worshaped him  
saynge: Master / if thou wylt / thou canst make  
me clene. He putt forth his hōd and touched hi  
saynge: I wyl be clene / and immediatly his le-  
prosy was clesed. And Jesus said vnto him. Se  
thou tell noman / but go and shewe thyself to the  
preste and offer the gyfte / that Moses commaū-  
ded to be offred / in wyntes to them.

Whē Jesus was etred in to Capernaum / the-  
re cam vnto him a certayne Centurion / besechyng  
him and saynge: Master my seruaunt lyeth sick  
att home off the palsy / ad is grevously payned.  
And Jesus sayd vnto him: I wyl come and cure  
him. The Centurion answered and saide: Syr  
I am not worthy that thou shuldest com vnder

FACSIMILE OF PAGE OF TINDALE'S OCTAVO  
TESTAMENT, 1525

(From the reprint by Francis Fry)

tydynges / and is nothyng butt the promyses off good thynges.  
All is not gossell that is written in the gossell boke: For if the lawe  
were a way / thou couldest not know what the gossell meante.  
Even as thou couldest not se perdon / favour / and grace / excepte

the lawe rebuked the / and declared vnto the thy sinne / mysdede / and treaspase.

Repent and beleve the gospell as sayth Christ in the fyrst of Marke. Applye all waye the lawe to thy dedes / whether thou finde luste in the bottom of thyne herte to the lawe warde: and soo shalt thou no dout repent / and feale in the silfe a certayne sorrowe / payne / and grefe to thyne herte: because thou canst nott with full luste do the dedes off the lawe. Applye the gospell / that is to saye the promyses /vnto the deservynge off Christ / and to the mercye of god and his trouthe / and soo shalt thou nott despeare: butt shalt fele god as a kynde and a mercifull father. And his sprete shall dwell in the / and shall be stronge in the: and the promises shalbe geven the at the last (though not by and by / lest thou shuldest forgett thy sylfe and be negligent) and all threatenynge shalbe forgiven the for Christis blouddis sake / to whom commit thy silfe all togedder / with out respect / other of thy good dedes or of thy badde.

Them that are learned Christenly / I beseche: for as moche as I am sure / and my conscience beareth me recorde / that of a pure entent / singilly and faythfully I have interpreted itt / as farre forth as god gave me the gyfte of knowledge / and vnderstandynge: that the rudness off the worke nowe at the fyrst tyme / offende them not: but that they consider howe that I had no man to counterfet / neither was holpe with englysshe of eny that had interpreted the same / or soche lyke thinge in the scripture before-tyme. Moreover / even very necessitie and combraunce (God is recorde) above strengthe / which I will not rehearce / lest we shulde seme to bost oureselues / caused that many thinges are lackynge / whiche necessarily are required. Count it as a thyng not havynge his full shape / but as it were borne afore hys tyme / even as a thyng begunne rather then fynned. In tyme to come (yf god have apoynted vs there vnto) we will geve it his full shape: and putt out yf ought be added superflously: and adde to yff ought be oversene thorowe negligence: and will enforce to brynge to compendeousnes / that which is nowe translated at the lengthe / and to geve lyght where it is required / and to seke in certayne places more proper englysshe / and with a table to expounde the wordes which are nott commenly vsed / and shewe howe the scripture vseth many wordes / which are wother wyse vnderstonde of the commen people: and to helpe with a declaration where one tonge taketh nott another. And will endeuer oureselves / as it were to sethe it better / and to make it more apte for the weake stomakes: desyrynge them that are learned / and able / to remember their duetie / and to helpe there vnto: and to bestowe vnto the edyfyinge of Christis body (which is the congregacion of them that beleve) those gyftes whych they have received of god for the same purpose. The grace that commeth of Christ be with them that love hym. Praye for vs.

There is no date and although the title-pages are missing from the two extant octavo copies, as well as from the Grenville fragment, it is certain that the name of the translator did not appear. To this Tindale makes reference in the preface to his *Parable of the Wicked Mammon* published in 1528:

¶ William Tyndale otherwise called Hychins to the reader

Grace and peace with all maner spirituall fealinge and lyunge worthy of the kyndnes of Chryst, be with the reader and with all that thurst the wyl of God Amen. The cause why I set my name before this lytle treatyse and haue not rather done it in the newe testament is that then I folowed the counsell of Chryst which exhirteth men Math. vi. to doo theyr good deades secretly and to be content with the conscience of welldoyng (and that god seeth vs) and patiently to abyde the rewarde of the last daye which Chryst hath purchased for vs and now wold fayne haue done lykewyse / but am compelled otherwyse to doo.

Whyle I abode a faythful companyon which now hath taken an other vyage vpon him / to preach christ where (I suppose) he was neuer yet preached (God which put in his herte thyther to goo sende his sprite with him / comforte him and bringe his purpose to good effecte) one William Roye a man somewhat craftye when he cometh vnto new acquaytaunce and before he be thorow knowen and namely when all is spent / came vnto me and offered his helpe. As long as he had no money / somewhat I could reule him: but as sone as he had gotten him money / he became lyke hym selfe agayne. Neuerthelesse I suffered all thinges tyll yat was ended whych I coulede not doo alone wythout one both to wryte and to helpe me to compare ye textes together. When that was ended I toke my leue and bode him farewel for oure two lyues / and as men saye a daye longer. After we were departed he went / and gate him new frendes which thinge to doo he passeth all that euer I yet knewe. And there when he had stored hym of money he gote him to Argentine where he professeth wonderful faculties and maketh bost of no small thinges. . . .

Some man wyl aske perauenture why I take ye labour to make this worke, in as mooch as they will brunne it seyng they brunt the Gospel I answare, in brunninge the newe testamente they dyd none other thyng then that I loked for / no more shall they do yf the brunne me also, yf it be gods wyll it shall so be. Neuerthelesse in translatyng the newe testamente I dyd my dutye / and so do I now / and wyll do as moch more as god hath ordered me to do. And as I offered that to all men to correcte it / who soeuer coulede, euen so doo I this. Who soeuer therefore readeth this / compare it vnto the scrypture. If gods worde beare recorde vnto it and thou also felest in thine herte that it is



so be of good comfort and geve god thankes. Iff gods worde condemne it, then hold it acursed, and so do all other doctrines. As Paul counselleth his galathiens, Beleve not every spyrite sodenly, but iudge them by the worde of god which is the triall of all doctrine and lasteth for ever. Amen.

Several editions of Tindale's Testament were issued by others than himself before he issued a revised version as contemplated in the address to the reader in the 1525 octavo. Some of these were tampered with in such a manner as to provoke his anger. It was 1534 before he issued another edition. In the meantime he had published the Pentateuch, 1530, and in the preface to Genesis he gives the reasons which moved him at first to translate the Testament:

W. T. To the Reader.

When I had translated the newe testament / I added a pistle vnto the latter ende / In which I desyred them yat were learned to amend if ought were founde amysse. But oure malicious and wylye hypocrytes which are so stubburne and hard herted in their weked abhominacions that it is not possible for them to amend any thinge at all (as we see by dayly experience when their both lyvinges and doinges are rebuked with the trouth) saye / some of them that it is impossible to translate the scripture in to English / some that it is not lawfull for the laye people to have it in their mother tonge / some that it wold made them all heretykes / as it wold no doute from many thinges which they of longe tyme have falsly taught / and that is the whole cause wherfore they forbyd it / though they other clokes pretende. And some or rather every one / saye that it wold make them ryse ageynst the kinge / whom they them selves (vnto their damnatyon) never yet obeyed, And leste these temporall rulars shuld see their falsehod / if the scripture cam to light / causeth them so to lye.

And as for my translation in which they afferme vnto the laye people (as I haue hearde saye) to be I wotte not how many thousande heresykes / so that it can not be mended or correcte / they haue yet taken so great payne to examyne it / and to compare it vnto that they wold fayne haue it and to their awne imaginations and iugglinge termes / and to haue some what to rayle at / and vnder that cloke to blaspheme the treuth / that they myght with as little labour (as I suppose) haue translated the moste parte of the bible. For they which in tymes paste were wont to loke on no more scripture than they founde in their duns or soch like develysh doctryne / haue yet now so narrowlye loked on my translatyon / that there is not so moch as one I therin if it



lacke a tytle over his hed / but they haue noted it / and nombre it vnto the ignorant people for an heresy. Fynallye in this they be all agreed / to dryve you from the knowlege of the scripture / and that ye shall not haue the texte therof in the mother tonge / and to kepe the world styll in darkenesse / to thentent they might sitt in the consciences of the people / thorow wayne superstition and false doctrine / to satisfye their fylthy lustes / their proude ambition / and vnsatiabable covetuousnes / and to exalte their awne honoure aboue kinge and emperoure / yee and aboue god him silfe.

¶ A thousand bokes had they lever to be put forth agenste their abhominable doynges and doctrine / then that the scripture shulde come to light. For as longe as they may kepe that doune / they will so darken the ryght way with the miste of their sophistrye / and so tangle them that either rebuke or despise their abhominations with argumentes of philosophye and with worldly symylitudes and apparent reasons of naturall wisdom. And with wrestinge the scripture vnto their awne purpose clene contrarye vnto y<sup>e</sup> processe / order and meaninge of the texte / and so delude them in descantynge vppon it with alligories / and amase them expoundinge it in manye senses before the vnlearned laye people (when it hath but one simple litterall sense whose light the owles can not abyde) that though thou feale in thyne harte and arte sure how that all is false yat they saye / yet coudeste thou not solve their sotle rydles.

¶ Which thinge onlye moved me to translate the new testament. Because I had perceaved by experyence / how that it was impossible to stablysh the laye people in any truth / except y<sup>e</sup> scripture were playnly layde before their eyes in their mother tonge / that they might se the processe / ordre and meaninge of the texte: for els what so ever truth is taught them / these ennymyes of all truth qwench it ageyne partly with the smoke of their bottomlesse pytte whereof thou readest apocalipsis. ix. that is / with apparent reasons of sophistrye and traditions of their awne makyng / founded with out grounde of scripture / and partely in iugglinge with the texte / expoundinge it in soch a sense as is impossible to gether of the texte / if thou see the processe ordre and meaninge thereof.

¶ And even in the bisshope of londons house I entended to have done it. For when I was so turmoyled in the contre where I was that I coude no lenger there dwell (the processe whereof were to longe here to reherce) I this wyse thought in my silfe / this I suffre because the prestes of the contre be vnlearned / as god it knoweth there are a full ignorant sorte which haue sene no more latyn then that they read in their portesses and missales which yet many of them can scacely read (except it be *Albertus de secretis mulierum* in which yet / though they be never so soryly lerned / they pore day and night and make notes therein and all to teach the mydwyves as they say / and *linwod* a boke of constitutions

to gether tithes / mortuaries / offerings / customs / and other pillage / which they calle / not theirs but / godes parte and the duty of holye churche / to discharge their consciences with all: for they are bound that they shall not dimynish, but encrease all thinge vnto the vtmost of their powers and therefore (because they are thus vnlearned thought I) when they come to gedder to the alehouse / which is their preachinge place / they afferme that my sainges are heresy. And besydes yat they adde to of thir owne heddes which I neuer spake / as the maner is to prolonge the tale to shorte the tyme with all / and accuse me secretly to the chauncelare and other the bishopes officers / And in deade when I cam before the chauncelare / he thretened me greuously / and reyled me and rated me as though I had bene a dogge / and layd to my charge wherof there coude be none accuser brought forth (as their maner is not to bringe forth the accuser) and yet all the prestes of y<sup>e</sup> contre were yat same daye there. As I this thought the bishope of London came to my remembrance whom Erasmus (whose tonge maketh of litle gnattes greate elephantes and lifteth vpp aboue the starres whosoever geveth him a litle exhibition) prayseth excedingly amonge other in his annotatyons on the new testament for his great learninge. Then thought I / if I might come to this mannes service / I were happye. And so I gate me to london / and thorow the accoyntaunce of my master came to sir harry gilford the kinges graces countroller / and brought him an oration of Isocrates which I had translated out of greke in to English / and desyred him to speake vnto my lorde of london for me / which he also did as he shewed me / and willed me to write a pistle to my lorde / and to goo to him my silf which I also did / and delivered my pistle to a servant of his awne / one wyllyam hebilthwayte, a man of myne old accoyntaunce. But god which knoweth what is within hypocrites / sawe that I was begyled / and that that councell was not the nexte way vnto my purpose. And therefore he gate me no favoure in my lordes sight.

¶ Wherevppon my lorde answered me / his house was full / he had mo then he coude well finde / and advised me to seke in london / wher he said I coude not lacke a service / And so in london I abode almoste an yere / and marked the course of the worlde / and herde our pratars / I wold say oure preachers how they bosted them selves and their hye autorite / and beheld the pompe of oure prelates and how besyded they were as they yet are / to set peace and vnite in the worlde (though it be not possible for them that walke in darkenesse to continue longe in peace / for they can not but ether stomble or dash them selves at one thinge or a nother that shall clene vnquyet all togedder) and sawe thinges wherof I deferre to speake at this tyme and vnderstode at the laste not only that there was no rowme in my lorde of londons palace to translate the new testament / but also that there was no place to do it in all englonde / as experiance doth now openly declare.

¶ Vnder what maner therefore shuld I now submitte this boke to be corrected and amended of them / which can suffer nothinge to be well? Or what protestacyon shuld I make in such a matter vnto our prelates those stubburne Nimrothes which so mightely fight agenste god and resiste his holy spirite / enforceynge with all crafte and sotelte to qwench the light of the everlastinge testament / promyses / and apoyntement made betwene god and vs: and heapinge the firc wrath of god vpon all princes and rulars / mockinge them with false fayned names of hypocrysye / and servinge their lustes at all poyntes / and dispensinge with them even of the very lawes of god / of which Christe him silf testifieth Matthew. v. yat not so moch as one tittle thereof may perish or be broken. And of which the prophete sayth Psalme. cxvij. Thou haste commaunded thy lawes to be kepte *meod* / yat is in hebrew excedingly / with all diligence might and power / and haue made them so mad with their iugglinge charmes and crafty persuasions that they thinke it full satisfaction for all their weked lyvinge / to torment soch as tell them trouth / and to borne the worde of their soules helth and sle whosoever beleve thereon.

¶ Not withstandinge yet I submytte this boke and all other that I haue other made or translated, or shall in tyme to come (if it be goddes will that I shall further labour in his hervest) vnto all them that submytte them selves vnto the worde of god / to be corrected of them / yee and moreover to be disalowed & also burnte / if it seme worthy when they have examyned it wyth the hebrue / so that they first put forth of their awne translatinge a nother that is more correcte.

In the 1530 Pentateuch there was a prologue to each of the five books. Genesis and Numbers were printed in black letter; Exodus, Leviticus, and Deuteronomy in roman type. There were 11 woodcuts in Exodus, "the forme of Aaron with all his apparell," and objects in the tabernacle. There were some marginal notes of a strongly anti-Roman tendency. Altogether there were 384 leaves with folios. At the end of Genesis was the following colophon:

Emprented at Marlborow, in the land of Hesse, by me Hans Luft, the yere of oure Lorde, M.CCCC.XXX, the xvij dayes of Januarii.

It was doubtless Tindale's intention to translate the whole Bible, but besides the New Testament and the Pentateuch the only other portion published by him was Jonah, with the following title:

The prophet Ionas, with an introduction before, teachinge to understande him and the right use also of all the scripture.

He had, however, translated from Joshua to 2 Chronicles, the manuscript of which was used by John Rogers in preparing Matthew's Bible.

An altered version of Tindale's was published by George Joye at Antwerp, August, 1534. The only copy known is in the Grenville collection at the British Museum. It had the following title:

The new Testament as it was written and caused to be written by them which herde yt Whom also oure sauioure Christ Jesus commaunded that they shulde preach it vnto al creatures.

This edition contained an "Almanack for 18 yeares" (1526-1543); a "Kalendar" of 12 pages, in black and red; and at the end a table to find the Epistles and Gospels after the use of "Sarysbuery," occupying 26 pages. There were 4 woodcuts, no prologues, and only one note. It was published without a name, and the colophon read:

Here endeth the Newe Testament diligently ouersene and corrected and printed now agayn at Antwerpe by me Widowe of Christoffel of Endhouē In the yere of our Lorde. M.CCCC and iiij. in August.

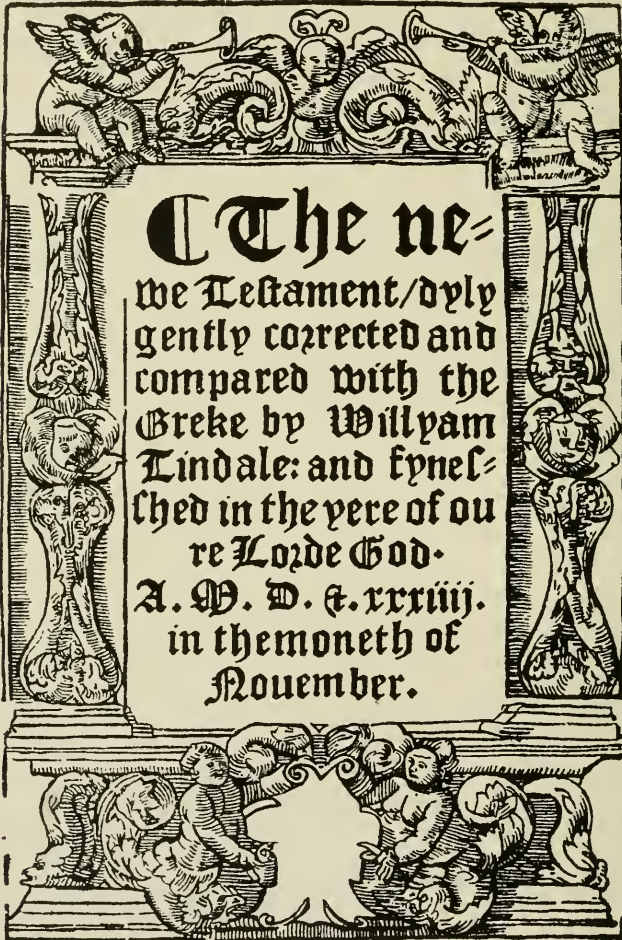
Tindale's revised edition appeared in November of the same year, 1534, in which Joye's edition appeared in August. The title-page, of which an illustration is here given, reads:

The newe Testament dylygently corrected and compared with the Greke by Willyam Tindale: and fynessed in the yere of oure Lorde God. A.M.D. & xxxiiij in the moneth of Nouember.

There is an address, "W. T. vnto the Reder," 17 pages; "A prologe into the iiii Euangelystes shewynge what they were & their auctoryte," 3½ pages (followed by a separate prologue to each of the gospels); "A warning to y<sup>e</sup> reader," concerning printer's errors that may be found, and calling attention to one "in the xxiii chapter of Matthew & in the xxxiii leffe on the second syde and last lyne," ½ page; "Willyam Tindale yet once more to the christen reader" (in which he deals with the activities of George Joye), 8½ pages; after a blank page is a second title-page: "The Newe Testament, Imprinted at Antwerp by Marten Emperour. Anno M. D. xxxiiij"; "The bokes conteyned in the Newe Testament"; the text, with 22 woodcuts to the Book



of Revelation and 17 in other parts, with quaint headings to the books such as: "The Actes of the Apostles wrytten by Saynte Luke Euangelist which was present at the doynges of them"; "Epistles taken oute of the olde Testament



TITLE-PAGE OF TINDALE'S 1534 TESTAMENT

which are red in the church after the vse of Salsburye vpon certen dayes of the yere" and "The Epistles of the sayntes which are also taken oute of the olde Testament," 32 pages;



“Table where in you shall fynde the Epistles and the Gospels after the vse of Salsbury,” 18 pages; “These things haue I added to fill vp the leffe with all” (being a few definitions), 2 pages. There are in all 424 leaves.

A further edition was published by Tindale, the text of which was printed in 1534 and the title added in 1535. The title-page was:

☛ The newe Testament yet once agayne corrected by Willyam Tindale: Where vnto is added a Kalendar and a necessarye Table wherin easely and lightelye maye be founde any storye contayned in the foure Euangelistes and in the Actes of the Apostles.

¶ Prynted in the yere of oure Lorde God. M.D. & xxxv.

This was followed by “An Almanack for xxi years” (1535-1555); a “Kalendar” and “The office of all estates,” 16 pages; “Willyam Tindale vnto the Christian Reader,” 15 pages; “A prologe into the iiii Euangelistes wherein thou mayst lyghtly fynde any story conteyned in them” followed by “A table for the Actes,” 20½ pages; a second title dated 1534, with monogram containing the initials G H; “The bokes conteyned in the newe Testament”; the text; the Epistles, after the use of Salisbury; a table to find the epistles and gospels—a total of 376 leaves, with notes and 36 woodcuts.

There were altogether nine other editions in 1535 and 1536, and by 1566 more than forty editions had been issued. These are all minutely described in Francis Fry’s handsome volume, published in 1878, *A Bibliographical Description of the Editions of the New Testament, Tyndale’s Version, 1525-1566*.

Tindale was treacherously arrested May 23, 1535, and imprisoned in Vilvorde Castle, about 18 miles from Antwerp and 6 miles from Brussels. While there he labored diligently at his task of translation, and the only autograph of his extant is a letter written in Latin while he was imprisoned. It was found by Mr. Galesloot in the archives of the Council of Brabant and was first published by Demaus. In one place Tindale asks the governor to send him warmer clothing if he is to stay the winter there; and in another he asks for a candle in the evening, as it is wearisome to sit in the dark, and his Hebrew Bible, grammar, and dictionary that he may spend his time in study.

After sixteen months' imprisonment Tindale was first strangled and then burned at the stake on October 6, 1536. As he died his last words were a prayer, "Lord, open the King of England's eyes."

Edwin Arber says in the conclusion of his introductory essay to the facsimile reproduction of the Grenville fragment, published in 1871:

Of the fruits of the English Scriptures who may sufficiently speak? One great tangible result has been the ennobling and perpetual elevating of the English character. Had the bishops stamped out the Bible, England would have been as Italy and Spain were, and much of the world's history would have been differently written. Hence the story of the English Bible is forever interwoven with the history of England and of the United States. The free Word of God has brought to us freedom of mind, of soul, and of estate; and we in this, as in so many other things, now inherit, without even a passing thought, principles and privileges which our forefathers often times purchased with their lives. May we in like manner be found faithful to all that is true and right in our day and generation, and hand down intact to our children the munificent gifts which we have received, for nothing, from our ancestors.

What shall we say of the illustrious translator? Strange alchemy! by transmuting the thought of one language into the expression of another to free a people from ignorance, priestcraft, mental and spiritual serfdom. Yet by the grace of God so it was. Tyndale saw his life's work accomplished. Ere he was taken away the ploughboy came to know the Scriptures.

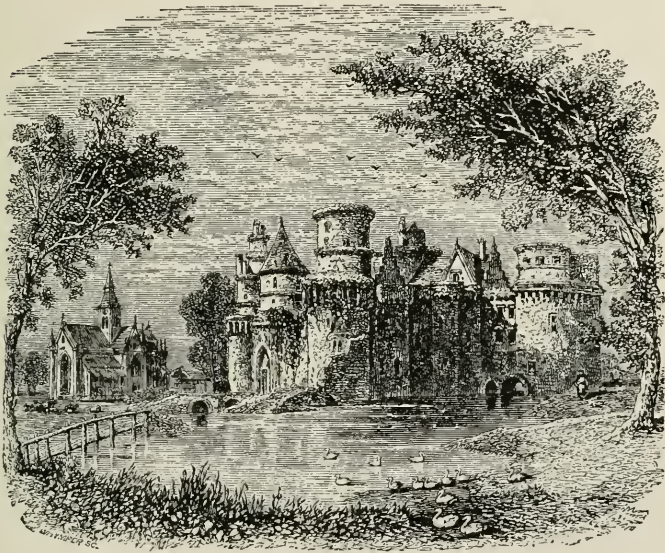
James Anthony Froude has written:

The peculiar genius which breathes through the English Bible, the mingled tenderness and majesty, the Saxon simplicity, the grandeur—unequaled, unapproached in the attempted improvement of modern scholars—all are here and bear the impress of the mind of one man and that man William Tyndale.

Bishop Ellicott says of Tyndale's 1534 Testament, that it "will remain to the end of time a monument of the courage, patience, learning, competent scholarship, thorough faithfulness, and clear English sense of the noble hearted and devoted editor."

In the preface to Bosworth and Waring's *Gothic and Anglo-Saxon Gospels*, published in London, 1865, the descent of the Authorized Version is thus stated:

Our present English Version was based upon the Bishops' Bible of 1568, and that upon Cranmer's of 1539, which was a new edition of Matthew's Bible of 1537, partly from Coverdale of 1535, but chiefly from Tyndale; in other words, our present Authorized translation is *mainly* that of Tyndale made from the original Hebrew and Greek.



VILVORDE CASTLE

(From Demaus' "Life of Tindale." Courtesy of the Religious Tract Society)

## CHAPTER XI

### MYLES COVERDALE AND THE FIRST PRINTED ENGLISH BIBLE

**M**YLES COVERDALE was born in the district of Coverdale, in the North Riding of Yorkshire, in or about the year 1488. He was educated at Cambridge in an Augustinian monastery presided over by Dr. Barnes, who later was condemned as a heretic. While at Cambridge he studied diligently, possibly under Erasmus, and was proficient both in languages and in a knowledge of the Scriptures. He also while there adopted the principles of the Reformers, and after leaving began to preach against some of the doctrines and practices of Rome. Because of the opposition this stirred he went to the continent about 1527 or 1529, but it is doubtful whether he ever met Tindale.

Coverdale's zeal for Bible study is expressed in a letter which he wrote to Thomas Cromwell, who for a time was a great favorite of Henry VIII, but later fell under his displeasure and was executed. In that letter Coverdale said:

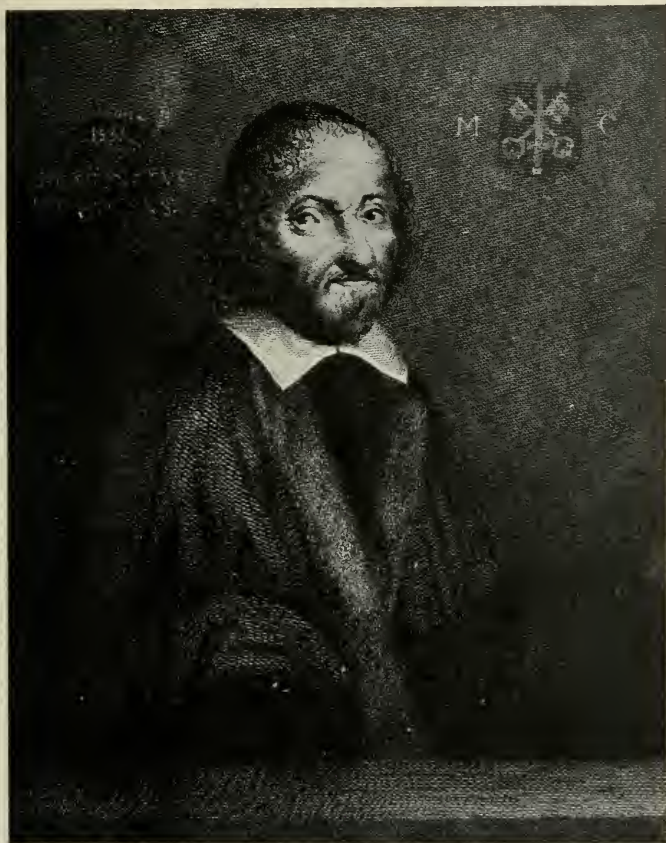
Now I begin to taste of Holy Scriptures: now honour be to God! I am set to the most sweet smell of holy letters, with the godly savor of holy and ancient doctors, unto whose knowledge I cannot attain without diversity of books, as is not unknown to your most excellent wisdom. Nothing in the world I desire but books, as concerning my learning; they once had, I do not doubt but Almighty God shall perform that in me, which he of his most plentiful favour and grace hath begun.

When or where Coverdale did his work of translation is not known, but in 1535 he sent forth the first complete English printed Bible, including both Old and New Testaments and Apocrypha. The place of printing is not known certainly, but it is supposed to have been printed by



Froschouer at Zurich. It is important to note that in 1534 Henry VIII had broken with Rome and been recognized as the head of the church in England.

In 1530, influenced doubtless by the attitude of the prelates toward Tindale's New Testament, Henry VIII had



MYLES COVERDALE

(From an engraving in the 1838 reprint of Coverdale's 1535 Bible)

caused it to be known, as quoted by Westcott, from Wilkin's *Concilia*, that he

by the advice and deliberation of his council, and the agreement of great learned men, thinketh in his conscience that the divulging of this Scripture at this time in the English tongue to be committed



to the people, should rather be to the further confusion and distraction than the edification of their souls.

But the work of translation and publication had begun, and no ecclesiastical or regal power could stop it. In 1534, at a Convocation at Canterbury presided over by Cranmer, it was resolved to petition the king to

vouchsafe to decree that a translation of the Scriptures into English should be made by certain honest and learned men whom the king should nominate; and that the Scriptures so translated should be delivered to the people according to their learning.

This, however, had no tangible result.

Coverdale's Bible was issued with the title:

BIBLIA The Bible / that is, the holy Scripture of the Olde and New Testament, faithfully and truly translated out of Douche and Latyn in to Englishe. M.D.XXXV.

S. Paul II Tessa. III.

Praie for vs, that the worde of God maie haue fre passage, and be glorified. &ct.

S. Paul Col. III.

Let the worde of Christ dwell in you plenteously in all wysdome. &ct.

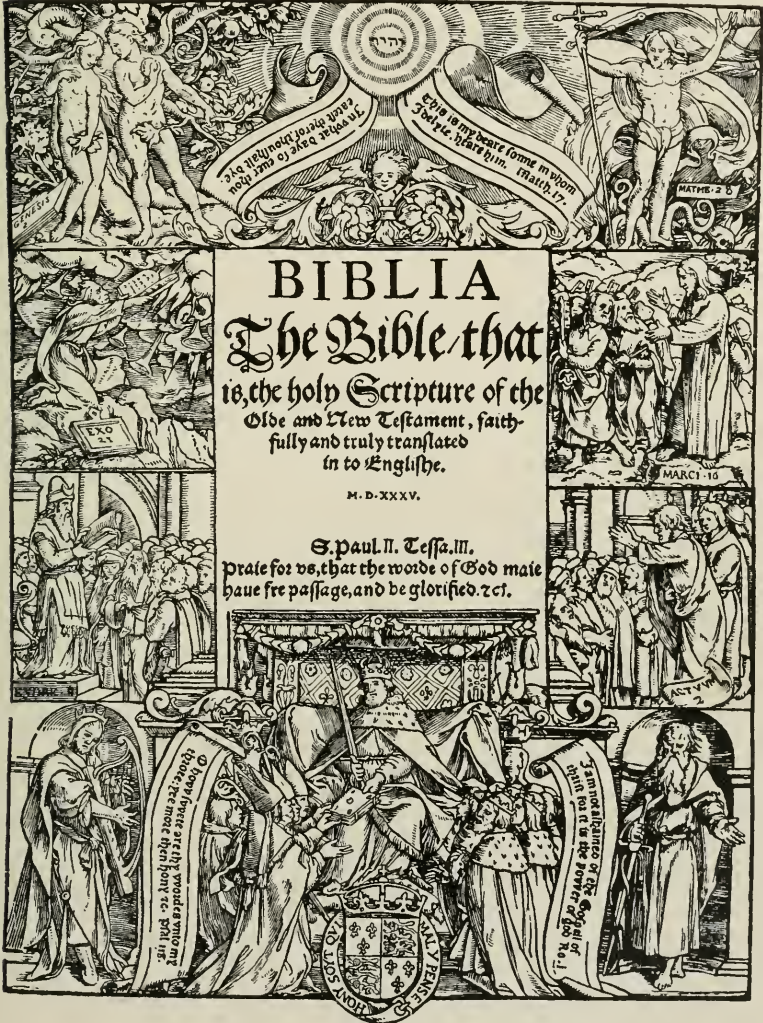
Josue I.

Let not the boke of this lawe departe out of thy mouth, but exercyse thyselve therein daye and night. &ct.

Coverdale's 1535 Bible was published complete, in 1838, by Bagster, the reprint being made from a copy in the library of the Duke of Sussex. The illustration here given is from that reprint. It will be noted that only one of the three verses is in this copy. The title pages differ considerably in the various copies, and in those which have the three verses there is also a Latin inscription on each side between the panels. The title-page may be described thus:

At the top in the center is the sun with the Hebrew name Yahweh from which radiates the word of God. On the left are Adam and Eve and the tree of knowledge in which the serpent is intertwined, and, on a scroll, "In what daye so euer thou eatest thereof, thou shalt dye. Genesis 2." On the right is the risen Christ (Mathe 28), with the words, "This is my deare sonne in whom I delyte, heare him. Matt. 17." In the bottom panel, in the center, is Henry VIII, seated on his throne, with the royal arms beneath his feet. At the left the bishops are presenting to

him the Bible and at the right the peers are kneeling. Behind the bishops is David with his harp, and on a scroll, "O howv swete are thy vvordes vnto my throte: yee more then hony &c. Psal. 118." Behind the peers is the apostle Paul, and, on a scroll, "I am not ashamed of the Gospell of christ for it is the povver of



TITLE-PAGE OF COVERDALE'S BIBLE, 1535

(From the copy in the possession of the Duke of Sussex, from which the 1838 reprint was made)

god Ro. i." On the left side is Moses with the tables of the law (Exo. 21), and, below, Ezra reading the law (Esdre 9). On the right side Jesus is speaking to the disciples (Marci 16), and, below, the apostle Peter addressing the multitudes (Actvum 2).

An act had been passed that books printed abroad must be sent to England in sheets that the English binders might profit by binding them. So it was possible to change the title-pages and introductory matter in different copies. The words "Douche and Latyn" were objectionable to the clergy, so they were left out in later copies. The earliest copies did not contain a dedication to the king, but the later ones did. Some early copies mentioned "queen Anne" as the king's "dearest just wife, and most virtuous pryncesse"; in later ones "Jane" was substituted.

James Nycholson, of Southwark, London, printed the new preliminary pages, and in 1537 printed an edition with a line on the title-page, "Set foorth with the Kynges moost gracious licence."

There are no perfect copies of the first edition extant, but a very fine example is in the New York Public Library. It once belonged to Lord Hampton's library and later to J. J. Astor. It is printed in black letter, with roman type to distinguish parts now printed in italics. It is a small quarto with references at the side and with paragraph letters. It is printed in two columns, with many quaint woodcuts. There are separate title-pages to the "Prophetes," set before Isaiah; to the "Apocripha"; to the New Testament; each of which has three rows of three panels, the top and bottom being allegorical, and the middle row having the names of the books in the center and conventional designs at the sides. In the center panel of the title to the Apocrypha the wording is as follows:

#### APOCRIPHA

The bokes and treatises which amonge the fathers of olde are not rekened to be of like autorite with the other bokes of the byble, nether are they foude in the Canon of the Hebrue.

The thirde boke of Eszdras.

The fourth boke of Eszdras.

The boke of Tobias.

The boke of Judith.

Certayne chapters of Hester.

The boke of Wysdome.  
 Ecclesiasticus.  
 The Storye of Susanna.  
 The Storye of Bell.  
 The first boke of the Machabees.  
 The seconde boke of the Machabees.

Vnto these also belongeth Baruc, whom we haue set amōge the prophetes, next vnto Jeremy, because he was his scribe, and in his tyme.

The Song of Solomon is headed, "Salomon's Balettes." The colophon is as follows:

Prynted in the yeaere of oure LORDE M.D. xxxv. and fynished the fourth daye of October.

The Dedication and Prologue are as follows:

### KYNGE HENRY THE EYGHTE,

KYNGE OF ENGLONDE AND OF FRAUNCE, LORDE OF IRLONDE &C. DEFENDOUR OF THE FAYTH, AND VNDER GOD THE CHEFE AND SUPREME HEADE OF THE CHURCH OF ENGLONDE.

¶ *The ryght & iust administracyon of the lawes that God gaue vnto Moses and vnto Iosua: the testimonye of faythfulnes that God gaue of David: the plenteous abundance of wysdome that God gaue vnto Salomon: the lucky and prosperous age with the multiplicacyon of sede whiche God gaue vnto Abraham and Sara his wyfe, be geue vnto you most gracyous Prynce, with your dearest iust wyfe, and most vertuous Pryncesse, Quene Anne, Amen.*

Caiphas beyng bysshope of that yeaere, lyke a blynde prophete (not vnderstandyng what he sayd) prophecied, that it was better to put Christ vnto death, then that all the people shulde perysshe: he meanyng, that Christ was an heretike, a deceauer of the people, & a destroyer of the lawe, and that it was better therfore to put Christ vnto death, thā to suffre hym for to lyue, and to deceaue the people. &c. where in very dede Christ was the true prophete, the true Messias, and the onely true Sauour of the worlde, sent of his heavenly father to suffre the moste cruell, most shamefull, and most necessary death for our redempcyon: accordyng to y<sup>e</sup> meanyng of the prophecie truely vnderstonde.

Euen after the same maner y<sup>e</sup> blynde bysshope of Rome, (that blynde Baalam I saye) not vnderstondyng what he dyd, gaue vnto your grace this tyle: *Defendour of the fayth*, onely bycause your hyghnes suffred your bysshoppes to burne Gods worde the rote of fayth, and to persecute the louers and mynisters of y<sup>e</sup> same. where in very dede the blynde bysshope (though he



knewe not what he dyd) prophecied, that by the ryghteous admyn-  
istracyon and contynuall diligence of youre grace, the fayth shulde  
so be defended, that Gods worde the mother of Fayth with the  
frutes therof, shulde haue his fre course thorowe out all Christen-  
dome, but specyally in your realme.

Yf your hyghnesse now of your pryncely benignite wyll  
pardon me to compare these two bysshoppes (I meane bysshoppe  
Caiphas and the bysshoppe of Rome) & theyr prophecies together,  
I doute not but we shal fynde them agree lyke brethren, though  
the one be a Iewe and the other a counterfayte Christian. Fyrst,  
Caiphas prophecied that it was better to put Christ vnto death,  
then that the people shulde perysshe. The bysshoppe of Rome  
also, not knowynge what he prophecied, gaue youre grace this  
tytle: *Defendour of the fayth*. The trueth of both these prophecies  
is of the holy goost (as was Baalams prophecie) though they that  
spake thē, knewe not what they sayd. The trueth of Caiphas  
prophecie is, that it was necessary for mans saluacyon, that Christ  
by his death shulde ouercome death, and redeme vs. And the  
trueth of oure Baalams prophecie is, y<sup>t</sup> your grace in very dede  
shulde defende the Fayth, Yee euen the true fayth of Christ, no  
dreames, no fables, no heresie, no papisticall inuencious, but the  
vncorrupte fayth of Gods most holy worde, which to set forth  
(prayed be the goodness of God, and increace youre gracyous  
purpose) your hyghnes with youre most honorable councill,  
applyeth all his studye and endeuoure.

These two blynde bysshopes now agree in y<sup>o</sup> vnderstādyng  
of theyr prophecies: for Caiphas taketh Christ for an heretike,  
Oure Balaā taketh the worde of Christ for heresie. Caiphas  
iudgeth it to be a good dede to put Christ vnto death, that he shulde  
not deceaue the people. Oure Balaam calleth defendyng of the  
fayth, the suppressyng, kepyng secrete, and burnyng of the worde  
of fayth: lest the lyght thereof shulde vtter his darknes: lest his  
owne Decretales & Decrees, his owne lawes and constitucions, his  
owne statutes and inuencious shulde come to none effecte: lest  
his intollerable exactions and vsurpacions shoulde lose theyr  
strengthe: lest it shulde be knowen what a thefe and murderer  
he is in the cause of Christ, and how haynous a traytoure to God  
and man in defraudyng all Christen kynges & princes of theyr  
due obedience: lest we your graces subiectes shulde haue eyes in  
the worde of God, at the last to spye out his crafty conueyaūce  
and iuglynges: and lest men shulde se, how sore he and his false  
Apostles haue deceaued all Christendome, specyally youre noble  
realme of Englonde.

Thus your grace seyth how brotherly the Iewysh bysshoppe  
and oure Balaam agree together, not onely in myter and outwarde  
appearaunce: but as the one persecuted the Lorde Iesus in his  
owne persone, so doth the other persecute his worde and resysteth  
his holy ordynaunce in the auctorite of his anoynted kynges. For



so moche nowe as the worde of God is the onely trueth that dryueth away all lyes, and discloseth all iuglyng and disceate, therefore is oure Balaam of Rome so lothe that the scripture shulde be knowē in the mother tonge: lest yf kynges and prynces (specially aboute all other) were exercysed therein, they shulde reclame and chalenge agayne theyr due auctorite, which he falsely hath vsurped so many yeres, and so to tye hym shorter: and lest the people beyng taught by the worde of God, shulde fall from y<sup>e</sup> false fayned obediēce of hym and his disguysed Apostles, vnto the true obedience commanded by Gods owne mouthe: as namely, to obey theyr prynce, to obey father and mother. &c. and not to steppe ouer father and mothers bely to enter in to his paynted religions, as his ypocrites teache: For he knoweth well ynough, that yf the cleare Sonne of Gods worde come ones to the heate of the daye, it shal dryue away all the foule myst of his deuelysh doctrines. Therefore were it more to the mayntenaunce of Antichristes kyngdome, that the worlde were styll in ignoraunce and blyndnes, and that the scripture shulde neuer come to lyghte. For the scripture (both in the olde testament and in the new) declareth most aboutdauntly that the office, auctorite and power geuen of God vnto kynges, is in earth aboute all other powers: let them call thē selues Popes, Cardynalles, or what so euer they will, the worde of god declareth them (yee and commaundeth them vnder payne of dampnacion) to be obedient vnto the temporall swerde: As in the olde Testament all the prophetes, Prestes and Leuites were. And in the new Testament Christ & his Apostles both were obedient them selues, and taught obedience of all men vnto theyr prynces and temporall rulers: which here vnto vs in the worlde present the persone of God, and are called Goddes in the scripture, bycause of the excellēcy of theyr office. And though there were no mo auctorities but the same, to proue the p̄minence of the temporall swerde, Yet by this the scripture declareth playnly, that as there is nothyng aboute God, so is there no man aboute the kyng in his realme but that he onely vnder God is the chefe heade of all the cōgregacyon and church of the same. And in token that this is true, there hath ben of olde antiquite (and is yet vnto this daye) a louynge ceremonye vsed in your realme of Englonde, y<sup>t</sup> whā your graces subiectes reade your letters, or begynne to talke or comē of your hyghnes, they moue theyr bonettes for a signe & token of reuerence vnto your grace, as to their most soueraigne lorde & heade vnder God. which thyng no man vseth to do to eny bysshoppe. whereby (yf oure vnderstondyng were nat blynded) we myght euidently perceauē, that euen very nature teacheth vs the same, that scripture cōmaūdeth vs: and that lyke as it is agaynst Gods worde that a kyng shulde not be the chefe heade of his people, euen so (I saye) is it agaynst kynde that we shulde knowe any other heade aboute hym vnder God.

And that no prest nor bysshoppe is exempte (nor can be lawfully) from the obedience of his prynce, the scripture is full both

of strayte cōmaundemētes, & practises of the holyest men. Aaron was obedient vnto Moses, and called hym his lorde, though he was his owne brother. Eleasar and Phineas were vnder the obedēce of Iosua. Nathan the prophete fell downe to the grounde before kynge Dauid, he had his Prynce in such reuerence (He made not the kynge for to kysse his fote as the bysshope of Rome maketh Emperours to do) Notwithstondyng he spared not to rebuke hym, and that ryght sharply when he fell from the worde of God to adultery & manslaughter. For he was not afrayed to reprove hym of his sinnes, nomore than Helyas the prophete stode in feare to saye vnto kynge Achab: It is thou and thy father's house that trouble Israel, because ye have forsaken y<sup>e</sup> commaundementes of the Lorde, and walke after Baal. And as Johan Baptyste durst saye vnto Kynge Herode: It is not lawfull for the to take thy brothers wyfe. But to my purpose I passe ouer innumerable mo ensāples both of the olde Testament and of the new, for feare lest I be to tedyous vnto your grace. Sūma, in all godly regiments of olde tyme the kynge and tēporall iudge was obeyed of euery man, and was alwaye vnder God the chefe and supreme heade of the whole congregacyon, and deposed euen prestes when he sawe an vrgent cause, as Salomon dyd vnto Abiathar. who coulde then stonde agaynst the godly obedience of his prynce (excepte he wolde be at defyaunce with God and all his holy ordinaunces) that were well acquaynted with the holy scripture, which so earnestly cōmendeth vnto euery one of vs the auctorite and power geuen of God vnto kynges and temporall rulers? Therefore doth Moses so strately forbyde the Israelites to speake so moche as an euell worde agaynst the prynce of y<sup>e</sup> people, moche lesse than to disobeye hym, or to withstonde hym. Doth not Ieremy the prophete and Baruc also exhorte the people in captiuite, to praye for the prosperous welfare of the kynge of Babilon, and to obeye hym, though he was an infidele? In the new Testament whā oure sauoure Christ (beyng yet fre & Lorde of al kynges & prynces) shewed his obedience in payenge the trybute to oure ensample, dyd he not a miracle there in puttyng the pece of money in the fysshes mouth (that Peter myght paye the customer therwith) and all to stablysshe the obedience due vnto prynces? Dyd not Ioseph and Mary the mother of our sauour Christ departe frō Nazareth vnto Bethlēē, so farre from home, to shoue theyr obedience in payenge the taxe to the prynce? And wolde not oure Savioure be borne in the same obedience? Doth not Paule pronounce hym to resyste God hym selfe, that resysteth the auctorite of his prynce? And (to be shorte) the Apostle Peter dothe not onely stablysshe the obedience vnto prynces and temporall rulers but affirmeth playnly the kynge (and no bysshoppe) to be the chefe heade. Innumerable places mo are there in scripture, which bynde vs to the obedience of oure prynce, and declare vnto vs, that no man is nor can be lawfully excepte from the same: but

that all the mynisters of Goddes worde are vnder the tēporall swerde: & Prynces onely to owe obedience vnto God & his worde.

And where as Antichrist vnto youre graces tyme dyd thrust his heade into y<sup>e</sup> imperiall crowne of your hyghnes (as he doth yet with other noble prynces mo) that learned he of Sathā the authour of pryde, and therin doth he both agaynst the doctryne & also agaynst y<sup>e</sup> ensample of Christe: whiche because his kyng dome was not of this worlde, medled with no temporall matters, as it is euydent both by his wordes and practyse: Luc xii. Math. xxvi. Ioh. vi. Ioh. xviii, where he y<sup>t</sup> hath eyes to se, maye se: & he y<sup>t</sup> hath eares to heare, maye heare, y<sup>t</sup> Christes admynistracion was nothyng tēporall, but playne spiritual, as he hym selfe affirmeth & proueth in the fourth chapter of saynt Luke out of the prophete Esay: where all bysshopes and prestes maye se, how farre theyr byndyng and lowsynge extendeth, and where in theyr office consisteth, namely in preachynge the Gospell, &c.

wherfore (most gracyous prynce) there is no tonge I thynke, that can fully expresse and declare the vntollerable iniuries, which have bene done vnto God, to al prynces and to the comynalties of all christen realmes, sence they which shulde be onely the ministers of Gods worde, became lordes of the worlde, and thrust y<sup>e</sup> true and iust prynces out of theyr rowmes, whose herte wolde not pitie it (yee euē with lamentacyon) to remember but onely the vntollerable wronge done by that Antychrist of Rome vnto youre graces most noble predecessoure kyng John? I passe ouer his pestilent pykyng of Peter pens out of youre realme: his stealyng awaye of youre money for pardons: benefices and bysshopyrkes: his disceaung of youre subiectes soules with his deuelyshe doctrynes and sectes of his false religions: his bloudsheddyng of so many of your graces people, for bokes of the scripture. whose herte wolde not be greued (yee and that out of measure) to call to remēbraūce, how obstinate and disobedient, how presumptuous & stubburne that Antychrist made the bysshoppes of youre realme agaynst your graces noble predecessours in tymes past, p as it is manifest in y<sup>e</sup> Cronicles? I trust verely there be no suche now within youre realme: Yf there be, let them remembre these wordes of scripture: Presumptuousnes goeth before destrucciō, & after a proude stomacke there foloweth a fall.

what is now the cause of all these vntollerable and nomore to be suffred abhominacions? Truely euen the ignorance of the scripture of God. For how had it els ben possyble, that such blyndnes shulde have come in to y<sup>e</sup> worlde, had not y<sup>e</sup> lyghte of Gods worde bene extyncte? How coulde men (I saye) haue bene so farre from the true seruyce of God, and from the due obedience of theyr prince, had not the lawe of God bene clene shut vp, depressed, cast asyde, and put out of remembrance? As it was afore the tyme of that noble kyng Iosias, and as it hath bene also amonge vs vnto youre graces tyme: by whose most rygtheous

admyndracyon (thorowe the mercyfull goodnes of God) it is now founde agayne, as it was in the dayes of that most vertuous kynge Iosias. And praysed be the father, the sonne, and the holy goost worlde without ende, which so excellently hath endowed youre Pryncely hert with such feruentnes to his honoure, and to the welth of youre louyng subiectes, that I maye ryghtuously (by iust occasyons in youre persone) cōpare your highnes vnto that noble and gracyous kynge, y<sup>e</sup> lanterne of lyghte amonge prynces, that feruent protectour and defender of the lawes of God: which cōmaunded straytly (as youre grace doth) that the lawe of God shulde be redde and taught vnto all y<sup>e</sup> people: set the prestes to theyr office in the worde of god: destroyed Idolatry and false ydols: put downe all euell customes and abusyons: set vp the true honoure of God: applyed all his studie and endeuoure to the ryghtuous admyndracyon of the most vncorrupte lawe of God. &c. O what felicite was amonge y<sup>e</sup> people of Ierusalem in his dayes? And what prosperous health both of soule & body foloweth the lyke myndracion in youre hyghnes, we begyne now (prayed be God) to haue experience. For as false doctryne is the origenall cause of all euell plages and destruccyon, so is y<sup>e</sup> true executyng of the lawe of God ad the preachyng of the same, the mother of all godly prosperite. The onely worde of god (I saye) is the cause of all felicite, it bryngeth all goodnes with it, it bryngeth lernyng, it gēdreth vnderstondyng, it causeth good workes, it maketh chylde of obedience, breuely, it teacheth all estates theyr office and duety. Seynge then that the scripture of God teacheth vs euery thyng sufficiently, both what we oughte to do, and what we oughte to leaue vndone: whome we are bounde to obey, and whome we shulde not obeye: therfore (I saye) it causeth all prosperite, and setteth euery thyng in frame: and where it is taught and knowen, it lyghteneth all darkenesses, cōforteth all sory hertes, leaueth no poore man vnhelpt, suffreth nothyng amyse vnamended, letteth no prynce be disobeyed, permytteth no heresie to be preached: but refourmeth all thynges, amēdeth that is amyse, and setteth euery thyng in order. And why? because it is geuen by the inspiracyon of God, therfore is it euer bryngyng profyte and frute, by teachyng, by improuyng, by amēdyng and refourmyng all thē y<sup>t</sup> wyl receaue it, to make them perfecte & mete vnto all good workes.

Consideryng now (most gracyous prynce) the inestimable treasure, frute & prosperite euerlastyng, that God geueth with his worde, and trustyng in his infynite goodnes that he wolde bryng my symple and rude laboure herin to good effecte, therfore as the holy goost moued other mē to do the cost herof, so was I boldened in God, to laboure in the same. Agayne, consyderyng youre Imperiall maiestye not onely to be my naturall soueraigne liege Lorde & chefe heade of y<sup>e</sup> church of Englōde, but also the true defender and maynteyner of Gods lawes, I thought it my



dutye and to belonge vnto my allegiaunce, whan I had translated this Bible, not onely to dedicate this translacyon vnto youre hyghnesse, but wholly to commytte it vnto the same: to the intent that yf any thyng therin be translated amysse (for in many thynges we fayle, euen whan we thynke to be sure) it may stode in youre graces handes, to correcte it, to amende it, to improue it, yee & cleane to reiecte it, yf youre godly wysdome shall thynke it necessary. And as I do with all humblenes submitte myne vnderstandynge and my poore translacyon vnto y<sup>e</sup> spirite of trueth in your grace, so make I this protestacyon (hauyng God to recorde in my cōscience) that I haue nether wrested nor altered so moch as one worde for the mayntenaūce of any maner of secte: but haue with a cleare conscience purely & faythfully translated this out of fyue sundry interpreters, hauyng onely the manyfest trueth of the scripture before myne eyes: Trustynge in the goodnes of God, that it shalbe vnto his worshippe: quietnes and tranquilite vnto your hyghnes: a perfecte stablyshment of all Gods ordynaunces within youre graces domynion: a generall comforte to all Christen hertes, and a continuall thankfulnessse both of olde and yonge vnto god, and to youre grace, for beyng our Moses, and for bringynge vs out of this olde Egypte from the cruell handes of our spirituall Pharao. For where were the Iewes (by ten thousande partes) so moch bounde vnto Kyng Daud, for subduynge of greate Goliath and all theyr enemys, as we are to your grace, for delyuerynge vs out of oure olde Babylonycall captiuyte? For y<sup>e</sup> which delyueraunce and victory I beseke oure onely medyatoure Iesus Christ, to make soch meanes for vs vnto his heauenly father, y<sup>e</sup> we neuer be vnthankfull vnto him ner vnto youre grace: but that we euer increace in the feare of him, in obedience vnto your hyghnesse, in loue vnfayned vnto oure neighbours: and in all vertue that commeth of God. To whom for y<sup>e</sup> defendynge of his blessed worde (by your graces most rightfull administracyon) be honoure and thanks, glory and domynion, worlde without ende. Amen.

your graces humble subiecte and daylye oratour,

MYLES COUERDALE

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A PROLOGE

MYLES COUERDALE VNTO THE  
CHRISTEN READER

Considerynge how excellent knowlege and lernynge an interpreter of scripture ought to haue in the tongues, and ponderynge also myne owne insufficiency therin, & how weake I am to perfourme y<sup>e</sup> office of a translataoure, I was the more lothe to medle



with this worke. Notwithstondyng when I cōsydered how greate pytie it was that we shulde wante it so longe, & called to my remembraunce y<sup>e</sup> aduersite of them, which were not onely of rype knowlege, but wolde also with all theyr hertes haue performed y<sup>t</sup> they beganne, yf they had not had impediment: considerynge (I saye) that by reason of theyr aduersyte it coulde not so soone haue bene broughte to an ende, as oure most prosperous nacyon wolde fayne haue had it: these and other reasonable causes considered, I was the more bolde to take it in hande. And to helpe me herein, I haue had sōndrye translacions, not onely in latyn, but also of the Douche interpreters: whom (because of theyr syngular gyftes & speciall diligence in the Bible) I huae ben the more glad to folowe for the most parte, accordyng as I was requyred. But to saye the trueth before God, it was nether my labour nor desyre, to haue this worke put in m<sup>r</sup> hande: neuertheles it greued me y<sup>t</sup> other nacyōs shulde be more plenteously prouyded for with y<sup>e</sup> scripture in theyr mother tongue, then we: therefore when I was instantly requyred, though I coulde not do so well as I wolde, I thought it yet my dewtye to do my best, and that with a good wyll.

where as some men thynke now y<sup>e</sup> many translacions make diuision in y<sup>e</sup> fayth and in the people of God, y<sup>t</sup> is not so: for it was neuer better with the congregacion of god, then whan euery church allmost had y<sup>e</sup> Byble of a sondrye trāslacion. Amonge the Grekes had not Origen a specyall translacion? Had not Vulgarius one peculyar, & lykewyse Chrysostom? Besyde the seuentye interpreters, is there not the translacion of Aquila, of Theodotiō, of Symachus, and of sondrye other? Agayne amonge the Latyn men, thou findest y<sup>t</sup> euery one allmost vsed a specyall & sondrye translacion: for in so moch as euery bysshoppe had the knowlege of y<sup>e</sup> tongues, he gaue his diligence to haue the Byble of his awne translacion. The doctours, as Hireneus, Cyprianus, Tertullian, S. Iherom, S. Augustine, Hylarius & S. Ambrose vpon dyuerse places of the scripture, reade not y<sup>e</sup> texte all alyke.

Therefore oughte it not to be taken as euel, y<sup>t</sup> soch men as haue vnderstondyng now in oure tyme, exercyse them selues in y<sup>e</sup> tongues, & geue their diligence to translate out of one language in to another. Yee we ought rather to geue god hyc thanks therefore, which thorow his sprete stereth vp mēs myndes, so to exercise them selues therin. Wolde god it had neuer bene left of after y<sup>e</sup> tyme of S. Augustine, then shulde we neuer haue come in to soch blindnes & ignoraūce, in to soch erroures & delusyons. For as soone as the Byble was cast asyde, & nomore put in exercyse, then beganne euery one of his awne heade to wryte what so euer came in to his brayne and y<sup>t</sup> semed to be good in his awne eyes: and so grewe y<sup>e</sup> darknes of mēs tradiciōs. And this same is y<sup>e</sup> cause y<sup>t</sup> we haue had so many wryters, which seldome made mēcyon of y<sup>e</sup> scripture of the Byble: & though they some tyme aleged it,

yet was it done so farre out of season & so wyde from y<sup>e</sup> purpose, that a mā maye well perceauē, how that they neuer sawe the ooriginall.

Seynge then y<sup>t</sup> this diligent exercyse of translatyngē doth so moch good & edifyeth in other languages, why shulde it do euell in oures? Doutles lyke as all nacyns in y<sup>e</sup> dyuersite of speaches maye knowe one God in the vnyte of faith, and be one in loue: euen so may dyuerse translacyons vnderstonde one another, & that in the head articles & grounde of oure most blessed faith, though they vse sondrye wordes. wherefore me thynke we haue greate occasyon to geue thanks vnto God, that he hath opened vnto his church the gyfte of interpretacyon & of pryntyng, and that there are now at this tyme so many, which with soch diligēce and faithfulnes interprete y<sup>e</sup> scripture to the honoure of God and edifyenge of his people, where as (lyke as when many are shutyngē together) euery one doth his best to be nyest the marke. And though they can not all attayne therto, yet shuteth one nyer then another, and hytteth it better then another, yee one can do it better thē another. who is now then so vnreasonable, so despytefull, or enuyous, as to abhorre him y<sup>t</sup> doth all his diligence to hytte y<sup>e</sup> prycke, and to shute nyest it, though he mysse & come not nyest the mark? Ought not soch one rather to be commēded, and to be helped forwarde, that he maye exercyse himselfe the more therin?

For the which cause (acordyng as I was desyred) I toke the more vpon me to set forth this speciall translacyon, not as a checker, not as a reprobuer, or despyser of other mens translacyons (for amonge many as yet I haue founde none without occasyon of greate thankesgeuyngē vnto god) but lowly & faythfully haue I folowed myne interpreters, & that vnder correccyon. And though I haue fayled eny where (as there is noman but he mysseth in some thyngē) loue shall constyrre all to y<sup>e</sup> best without eny peruerse iudgment. There is noman lyuyngē y<sup>t</sup> can se all thynges, nether hath god geuen eny man to knowe euery thyngē. One seyth more clearly then another, one hath more vnderstandyng then another, one can vtter a thyngē better then another, but noman ought to enuye, or dispysse another. He that can do better then another, shulde not set him at naught y<sup>t</sup> vnderstondeth lesse: Yee he that hath y<sup>e</sup> more vnderstandyng, ought to remembre that the same gyfte is not his but Gods, and y<sup>t</sup> God hath geuē it him to teach & enfourme the ignoraunt. Yf thou hast knowlege therfore to iudge where eny faute is made, I doute not but thou wilt helpe to amende it, yf loue be ioyned with thy knowlege. Howbeit wherin so euer I can perceauē by my selfe, or by the informacyon of other, that I haue fayled (as it is no wonder) I shall now by the helpe of God ouerloke it better & amende it.

Now will I exhorte the (who so euer thou be y<sup>t</sup> readest scripture) yf thou fynde oughte therin y<sup>t</sup> thou vnderstondest not, or

that apeareth to be repugnaunt, geue no temerarious ner haystye iudgmēt therof: but ascrybe it to thyne awne ignoraunce, not to the scripture, thinke y<sup>t</sup> thou vnderstondest it not, or y<sup>t</sup> it hath some other meanynge, or y<sup>t</sup> it is happlye ouersene of y<sup>e</sup> interpreters, or wronge prynted. Agayne, it shall greatly helpe y<sup>e</sup> to vnderstonde scripture, yf thou marke not onely what is spoken or wrytten, but of whom, & vnto whom, with what wordes, at what tyme, where, to what intent, with what circumstaunce, consydeynge what goeth before, and what foloweth after. For there be some thynges which are done & wryttē, to the intente y<sup>t</sup> we shulde do lykewyse: as whan Abraham beleueth God, is obedient vnto his worde, & defendeth Loth his kynsman from violent wronge. There be some thynges also which are wryttē, to the intente y<sup>t</sup> we shulde eschue soch lyke. As whan Daniel lyeth with Vrias wyfe, & causeth him to be slayne. Therefore (I saye) whan thou readeest scripture, be wyse & circumspecte: & whan thou comcest to soch straunge maners of speakynge & darke sentences, to soch parables & similitudes, to soch dreames or vysions as are hyd from thy vnderstondynge, cōmytte them vnto God or to the gyfte of his holy sprete in them y<sup>t</sup> are better lerned then thou.

As for the commendacyon of Gods holy scripture, I wolde fayne magnifye it as it is worthy, but I am farre vnsufficiēt therto. & therefore I thoughte it better for me to holde my tonge, then with few wordes to prayse or commēde it: exhortynge y<sup>e</sup> (most deare reader) so to loue it, so to cleue vnto it, & so to folowe it in thy daylye conuersacyon, y<sup>t</sup> other men seyng thy good workes & the frutes of y<sup>e</sup> holy goost in the, maye prayse the father of heauen, & geue his worde a good reporte: for to lyue after the lawe of God, & to leade a vertuous conuersacyon, is the greatest prayse y<sup>t</sup> thou canst geue vnto his doctryne.

But as touchynge the euell reporte and disprayse that the good worde of God hath by the corrupte and euell conuersacyon of some, y<sup>t</sup> daylye heare it and professe it outwardly with theyr mouthes, I exhorte y<sup>e</sup> (most deare reader) let not y<sup>t</sup> offende the ner withdrawe thy mynde frō the loue of y<sup>e</sup> trueth, nether moue y<sup>e</sup> to be partaker in lyke vnthankfulnes: but seyng y<sup>e</sup> lighte is come in to the worlde, loue nomore the workes of darknes, receaue not the grace of god in vayne. Call to thy remembraunce how louynge & mercifull God is vnto the, how kyndly and fatherly he helpeth the in all trouble, teacheth thyne ignoraunce, healeth the in all thy sicknesse, forgeueth the all thy synnes, fedeth y<sup>e</sup>, geueth the drynke, helpeth y<sup>e</sup> out of preson, norysheth the in straunge countrees, careth for the, & seyeth y<sup>t</sup> thou wante nothyng. Call this to mynde (I saye) & that earnestly, and consydre how thou hast receaued of god all these benefites (yee and many mo then thou canst desyre) how thou art bounde lykewise to shewe thy selfe vnto thy neghbour as farre as thou canst, to teach him yf he be ignoraunt, to helpe him in all his trouble, to heale his sycknes,

to forgeue him his offences, and that hartely, to fede him, to cherish him, to care for him, and to se y<sup>t</sup> he wante nothyng. And on this behalfe I beseke the (thou y<sup>t</sup> hast y<sup>e</sup> ryches of this worlde, and louest God with thy harte) to lyfte vp thyne eyes, and see how greate a multitude of poore people renne thorow euery towne: haue pitie on thyne awne flesh, helpe them with a good harte, and do with thy counsell all that euer thou canst, that this vnshamefast beggyng maye be put downe, that these ydle folkes maye be set to laboure, & that soch as are not able to get theyr lyuyng, maye be prouyded for. At the leest thou y<sup>t</sup> art of counsell with soch as are in auctoryte, geue them some occasyon to caste theyr heades together, and to make prouysyon for the poore. Put thē in remembrance of those noble cityes in other countrees, that by the auctoryte of theyr princes haue so rychely ād well prouided for theyr poore people, to the greate shame & deshonestye of vs, yf we lykewyse receauynge y<sup>e</sup> worde of God, shewe not soch lyke frutes therof. wolde God y<sup>t</sup> those men (whose office is to maynteyne y<sup>e</sup> comon welth) were as diligent in this cause as they are in other. Let vs beware by tymes, for after vnthankfulnes there foloweth euer a plague: the merciful hande of God be with vs, & defende vs that we be not partakers therof.

Go to now (most deare reader) & syt the downe at the Lordes fete and reade his wordes, & (as Moses teacheth the Iewes) take them in to theyr herte, & let thy talkyng & comunicacion be of them whan thou syttest in thyne house, or goest by y<sup>e</sup> waye, whan thou lyst downe, & whan thou ryseth vp. And aboue all thynges fasshyon thy lyfe, & cōuersacion acordyng to the doctryne of the holy goost therin, that thou mayest be partaker of y<sup>e</sup> good promyses of god in the Byble, & be heyre of his blessyng in Christ. In whom yf thou put thy trust, & be an vnfayned reader or hearer of hys worde with thy hert, thou shalt fynde swetenesse theryn, & spye wōderous thynges, to thy vnderstondyng, zo the auoydyng of all sedycious sectes, to the abhorryng of thy olde synfull lyfe, & to the stablyshyng of thy godly conuersacyon.

In the first boke of Moses (called Genesis) thou mayest lerne to knowe the almighty power of god in creatyng all of naught, his infinite wysdome in ordryng the same, his ryghteousnes in punyshyng y<sup>e</sup> vngodly, his loue & fatherly mercy in comforyng the righteous with his promes. &c.

In the seconde boke (called Exodus) we se the myghtye arme of god, in delyueryng his people from so greate bondage out of Egypte, and what prouysyon he maketh for them in the wildernes, how he teacheth them with his wholsome worde and how the Tabernacle was made and set vp.

In the thyrde boke (called Leuiticus) is declared what sacrifices the prestes & Leuites vsed, and what theyr office & Ministracyon was.



In the fourth boke (called Numerus) is declared how the people are nombred and mustred, how the captaynes are chosen after y<sup>e</sup> trybes & kynreds, how they wēte forth to y<sup>e</sup> battayll, how they pitched their tentes, & how they brake vp.

The fyfth boke (called Deuteronomium) sheweth how that Moses now beyng olde, rehearseth the lawe of god vnto y<sup>e</sup> people, putteth them in remembraunce agayne of all the wonders & benefites that god had shewed for them, and exhortheth them earnestly to loue y<sup>e</sup> Lorde theyr god, to cleue vnto him, to put their trust in him and to herken vnto his voyce.

After the death of Moses doth Iosue brynge the people in to the lōde of promes where God doth wonderous thynges for his people by Iosue, which distributeth y<sup>e</sup> londe vnto them, vnto euery trybe theyr possession. But in theyr wealth they forgat the goodnes of God, so that oft tymes he gaue thē ouer in to the hande of theyr enemies. Neuertheles when so euer they called faithfully vnto him, and conuerted, he delyuered them agayne, as the boke of Iudges declareth.

In the bokes of the kynges, is describde the regiment of good and euell prynces, and how the decaye of all nacions commeth by euell kynges. For in Ieroboam thou seyst what myschefe, what ydolatrie & soch like abhominacyon foloweth, whā the kyng is a maynteyner of false doctryne, ād causeth the people to synne agaynst God, which fallinge awaye from gods worde, increased so sore amonge them, that it was the cause of all theyr sorowe and misery, & the very occasion why Israel first and thē Iuda, were caryed away in to captiuite. Agayne, in Iosaphat, in Ezechias and in Iosias thou seyst the nature of a vertuous kyng. He putteth downe the houses of ydolatrie, seyth that his prestes teach nothyng but y<sup>e</sup> lawe of God, Cōmaundeth his lordes to go with them, and to se that they teach the people. In these kynges (I saye) thou seyst the cōdicyon of a true defender of y<sup>e</sup> fayth, for he spareth nether cost ner laboure, to manteyne the lawes of God, to seke the welth & prosperite of his people, and to rote out the wicked. And where soch a prince is, thou seyst agayne, how God defendeth him and his people, though he haue neuer so many enemyes. Thus wente it with thē in the olde tyme, and euen after y<sup>e</sup> same maner goeth it now with vs: God be prayسد therfore, ād graunte vs of his fatherly mercy, that we be not vnthankful: lest where he now geueth vs a Iosaphat, an Ezechias, yee a very Iosias, he sende vs a Pharao, a Ieroboam, or an Achab.

In the two first bokes of Esdras & in Hester thou seyst the delyueraunce of the people, which though they were but few, yet is it vnto vs all a speciall cōforte, for so moch as God is not forgetfull of his promes, but bryngeth them out of captiuite, acordyng as he had tolde them before.

In the boke of Iob we lerne comferte and pacience, in that God not onely punysheth the wicked, but proueth & tryeth the



just and righteous (howbeit there is noman innocent in his sighte) by dyuerse troubles in this lyfe, declaryng therby, y<sup>t</sup> they are not his bastardes, but his deare sonnes, and that he loueth them.

In the Psalmes we lerne how to resorte onely vnto God in all oure troubles, to seke helpe at him, to call onely vpon him, to satle our myndes by paciēce, & how we ought in prosperite to be thankfull vnto him.

The Prouerbes and the Preacher of Salomon teach vs wysdome, to knowe God, oure owne selues, and the worlde, and how wayne all thynges are, saue onely to cleue vnto God.

As for the doctryne of the Prophetes, what is it els, but an earnest exhortacion to eschue synne, & to turne vnto God? a faythfull promes of the mercy ād pardon of God, vnto all them y<sup>t</sup> turne vnto him, and a threatenynge of his wrath to the vngodly? sauynge that here and there they prophecye also manifestly of Christ, of y<sup>e</sup> expulsion of the Iewes, and callynge of the Heythen.

Thus moch thought I to speake of y<sup>e</sup> olde Testament, wherin almyghtie God openeth vnto vs his myghtye power, his wysdome, his louynge mercy & righteousnesse; for the which cause it oughte of no man to be abhorred, despysed, or lyghtly regarded, as though it were an olde scripture y<sup>t</sup> nothyng belōged vnto vs, or y<sup>t</sup> now were to be refused. For it is Gods true scripture & testimony, which the Lorde Iesus commaundeth the Iewes to search. who so euer beleueth not the scripture, beleueth not Christ, and who so refuseth it, refuseth God also.

The New Testament or Gospell, is a manyfest and cleare testimony of Christ how God perfourmeth his ooth and promes made in the olde Testament, how the New is declared and included in the Olde, and the Olde fulfilled and verified in the New.

Now where as the most famous interpreters of all geue sondrye iudgmentes of the texte (so farre as it is done by y<sup>e</sup> sprete of knowlege in the holy goost) me thynke noman shulde be offended there at, for they referre theyr doinges in mekenes to the sprete of trueth in the congregacyon of god: & sure I am, that there commeth more knowlege and vnderstondinge of the scripture by theyr sondrie translacyons, then by all the gloses of oure sophisticall doctours. For that one interpreteth somthyng obscurely in one place, the same translateth another (or els he him selfe) more manifestly by a more playne vocable of the same meanyng in another place. Be not thou offended therfore (good Reader) though one call a scribe, that another calleth a lawyer: or elders, that another calleth father & mother: or repentaunce, that another calleth pennaunce or amendment. For yf thou be not disceaued by mens tradiciōs, thou shalt fynde nomore dyuersite betwene these termes then betwene foure pens and a grote. And this maner haue I vsed in my translacyon, callyng it in some place pennaunce, that in another place I call repentaunce, and that not onely because the interpreters haue done so before me, but that the

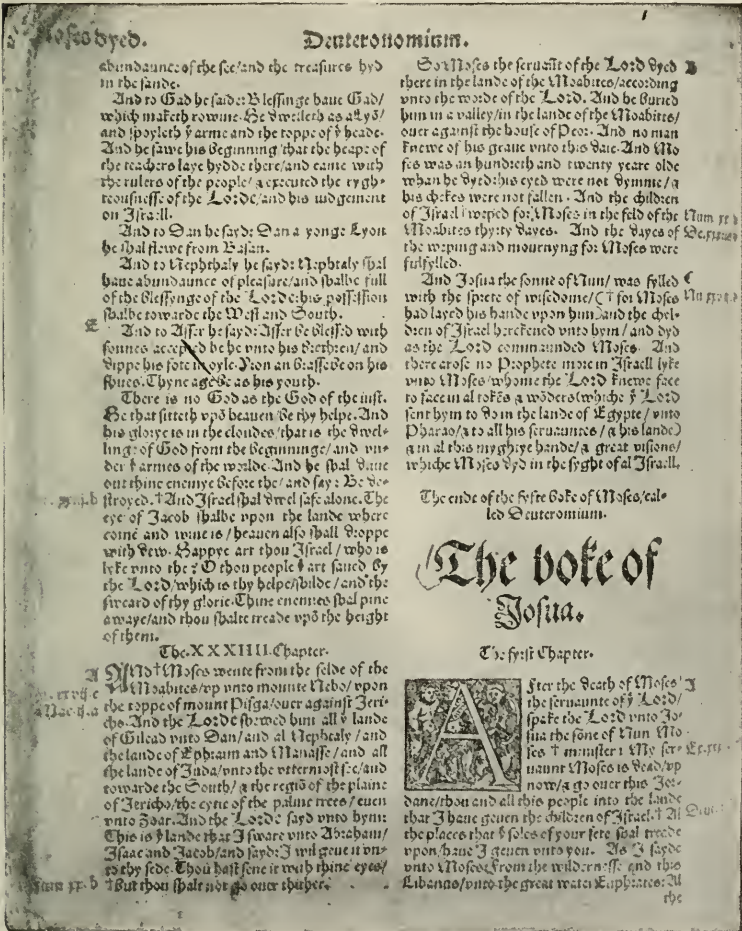
aduersaries of the trueth maye se, how that we abhorre not this word pēnaunce (as they vntruly reporte of vs) no more then the interpteters of latyn abhorre penitere, whan they reade resipiscere. Onely our hertes desyre vnto God, is, that his people be not blynded in theyr vnderstondyng, lest they beleue pennaunce to be ought saue a very repētaunce, amēdment, or conuersyon vnto God, and to be an vnfaigned new creature in Christ, and to lyue accordyng to his lawe. For els shall they fal in the olde blasphemy of Christes bloude, and beleue, that they thē selues are able to make satisfaccion vnto God for theyr owne synnes, from the which erreure god of his mercy and plēteous goodnes preserue all his.

Now to conclude: for so moch as all the scripture is wyrtten for thy doctryne & ensample, it shalbe necessary for the, to take holde vpon it, whyle it is offred the, yee and with ten handes thankfully to receaue it. And though it be not worthely ministred vnto the in this translacyon (by reason of my rudnes) Yet yf thou be feruēt in thy prayer, God shal not onely sende it the in a better shappe, by the mynistracyon of other that beganne it afore, but shall also moue the hertes of them, which as yet medled not withall, to take it in hande, and to bestowe the gifte of theyr vnderstondyng theron, as well in oure language as other famous interpreters do in other languages. And I praye God, that thorow my poore ministracyon here in, I maye geue them that can do better, some occasyon so to do: exhortyng the (most deare reader) in the meane whyle on Gods behalfe, yf thou be a heade, a Iudge, or ruler of y<sup>e</sup> people, that thou let not the boke of this lawe departe out of thy mouth, but exercise thyselfe therin both daye and nyghte, and be euer readyng in it as longe as thou lyst: that thou mayest lerne to feare the Lorde thy God, & not to turne asyde from the commaundement, nether to the right hande ner to the lefte: lest thou be a knower of personnes in iudgmēt, and wrest the rights of the straunger, of the fatherles or of the wedowe, and so ye<sup>e</sup> curse to come vpon the. But what office so euer thou hast wayte vpon it, and execute it, to the mayntenaunce of peace, to the welth of thy people, defendyng the lawes of God, and the louers therof, and to the destruccyon of the wicked.

Yf thou be a preacher, and hast the ouersight of the flocke of Christ, awake and fede Christes shepe with a good herte, & spare no labour to do them good, seke not thy selfe, & bewarre of fylthy lucre, but be vnto y<sup>e</sup> flock an ensample, in y<sup>e</sup> worde, in cōuersacyon, in loue, in feruentnes of y<sup>e</sup> sprete, and be euer readyng, exhortyng, & teachyng in Gods worde, that the people of God renne not vnto other doctrynes and lest thou thy selfe (whan thou shuldest teach other) be founde ignoraunt therin. And rather then thou woldest teach the people eny other thyng then Gods worde take the boke in thyne hande, & reade the wordes euē as they stonde therin (for it is no shame so to do, it is more shame to make a lye) This I say for soch, as are not yet experte in the

scripture, for I reprove no preaching without the boke as longe as they saye the trueth.

Yf thou be a man that hast wyfe and childrē, first loue thy wyfe, acordinge to the ensample of the loue, wherwith Christ loued the cōgregacion, and remembre that so doynge, thou louest



A PAGE OF COVERDALE'S BIBLE

(From "The Biblical World")

euen thyselfe: yf thou hate her, thou hatest thine awne flesh: yf thou cherishe her and make moch of her, thou cherisest & makest moch of thyselfe, for she is bone of thy bones, & flesh of thy flesh. And who so euer thou be that hast children, bryng them vp in

the nurtour and informacion of the Lorde. And yf thou be ignorant, or art otherwyse occupied lawfully that thou canst not teach them thy selfe, then be euen as diligent to seke a good master for thy childrē, as thou wast to seke a mother to beare them: for there lieth as great weight in the one as in y<sup>e</sup> other. Yee better it were for thē to be vnborne, then not to feare God, or to be euel brought vp. which thyng (I meane bryngynge vp well of children) yf it be diligently looked to, it is the vpholdinge of all comon welthes: and the negligence of the same, the very decaye of all realmes.

Fynally, who so euer thou be, take these wordes of scripture in to thy herte, and be not onely an outwarde hearer, but a doer thereafter, and practyse thyselfe therin: that thou mayest fele in thine hert, the swete promyses therof for thy consolacion in all trouble, & for the sure stablyshinge of thy hope in Christ, and haue euer an eye to y<sup>e</sup> wordes of scripture, that yf thou be a teacher of other thou mayest be within the boundes of the trueth, or at the leest though thou be but an hearer or reader of another mans doynge, thou mayest yet haue knowlege to iudge all spretes, and be fre from euery erreure, to the vtter destruccion of all sedicious sectes & straunge doctrynes, that the holy scrypture maye haue fre passage, and be had in reputacion, to the worshippe of the author therof, which is euen God himselfe: to whom for his most blessed worde be glory & domynion now & euer. Amen.

It is not known certainly who the "five sundry interpreters" referred to by Coverdale are, but they are generally supposed to be: Zwingli's Swiss German version of 1527, Luther's German New Testament of 1522 and perhaps Old Testament of 1534, Pagninus' Latin of 1527, Jerome's Vulgate, and Tindale's New Testament and Pentateuch.

In 1538 Coverdale published a revised edition of the New Testament with the Latin of the Vulgate alongside the English.

The following specimens of Coverdale's translation will serve for comparison with other versions:

PSALM 2: Why do the Heithē grudge? why do the people ymagyn vayne thinges? The kynges of the earth stōde vp, and the rulers are come together, agaynst the LORDE ād agaynst his anyoynt. Let vs breake their bondes a sunder, and cast awaye their yocke from vs. Neuerthelesse, he that dwelleth in heauen, shall laugh thē to scorne: yee euen the LORDE himselff shall haue them in derision. Then shal he speake vnto them in his wrath, and vexe them in his sore displeasure. Yet haue I set my kynge vpon my holy hill of Sion. As for me I will preache the



lawe, whereof the LORDE hath sayde vnto me: Thou art my sonne, this daye haue I begotten the. Desyre off me, and I shall geue the the Heithen for thine enheritaunce, Yee the vttemost partes of the worlde for thy possession. Thou shalt rule them with a rodde of yron, and breake thē in peces like an erthen vessell. Be wyse now therefore (o ye kynges) be warned, ye that are iudges of the earth. Serue the LORDE with feare, and reioyce before him with reuerence. Kysse the sonne, lest the LORDE be angrie, and so ye perish from the right waye. For his wrath shalbe kindled shortly: blessed are all they that put their trust in him.

THE LORD'S PRAYER (Matt. 6): O oure father which art in heauen, halowed be thy name. Thy kyngdome come. Thy wyll be fulfilled vpon earth as it is in heauen. Geue vs this daye oure dayly bred. And forgeue vs oure dettes, as we also forgeue oure detters. And lede vs not in to tēptācion: but delyuer vs from euell. For thyne is the kyngdome, and the power, and the glorye for euer. Amen.

HEB. 11: By faith he helde Easter, and the effusion of bloude.

PSA. 11 (which is *Psa. 23* in modern versions): Thy staffe & thy shepheoke cōforte me.

JUDGES 9 : 53: But a woman cast a pece of a mylstone vpon Abimelechs heade, and brake his brane panne.

JOB 30: They were the children of fooles & vylanes, which are deed awaye frō the worlde. Now am I their songe, & am become their iestinge stocke. they abhorre me, they fle farre frō me & stayne my face w<sup>t</sup> spetle.

We shall have occasion to consider Coverdale again in connection with some other English Bibles, but a few details of his life may conveniently be stated here. He was in Paris in connection with the printing of the Great Bible in 1538, but came back to England to complete it. A few years later he again went to the continent, and while at Bergzabern married, served as pastor, and taught school. After the accession of Edward VI, 1547, he returned to England and was made Bishop of Exeter, but in Mary's reign was again obliged to flee to the continent. He was with the Reformers at Geneva in 1557, but in 1559 again returned to England. He was given the living of St. Magnus' Church, London, which he resigned in 1566. He died in 1569. His was the honor of giving to the English people the first printed complete Bible.




## CHAPTER XII

### MATTHEW'S BIBLE AND TAVERNER'S BIBLE

**M**ATTHEW'S BIBLE was issued in 1537, but who Thomas Matthew was is a matter of speculation. If he was an actual person of that name who had an important part in the publication of the Bible that bears his name, nothing more is known of him than that. The usual opinion is, however, that the name is an assumed one, used by John Rogers, the real reviser, to hide his identity on account of the general prejudice against Tindale (of whose version Matthew's Bible was a substantial reproduction in the portions Tindale translated), and because his personal relations with Tindale would be likely to add to that prejudice in relation to his own work. The title page was as follows:

¶ The Byble, whych is all the Holy Scripture: In whych are contayned the Olde and Newe Testament truly and purely translated into Englysh by Thomas Matthew.

Esaye i.  Hearchento ye Heauens and thou earth geaue eare: For the Lorde speaketh.

M.D. XXXVII.

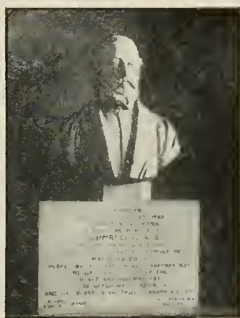
Set forth with the Kinges most gracyous lycēce.

John Rogers is notable as the first Protestant martyr put to death in the reign of Mary—on February 4, 1555. He was born at Deritend, Birmingham, about the year 1500. The author of this volume was born at Birmingham, and having spent more than thirty years there is familiar with the associations of "the Deritend Martyr" with St. John's Church. The present vicar, Rev. J. A. Morgan, has supplied the illustration which is here given and sent a clipping from the Birmingham *Daily Mail* recording the celebration of the 365th anniversary of the martyr's death, February 4.

1920, in which some details are given of Rogers' life and martyrdom.

John Rogers was educated at Cambridge and took his B.A. degree in 1525. After several years as a rector in London he went to Antwerp about 1534, was chaplain to the English Merchant Adventurers, and became acquainted with Tindale. He brought out his edition of the Bible in 1537 and in the same year married Adriana Pratt, of Brabant. He had by this time become thoroughly Protestant. He remained on the continent until 1548, when he returned to England, shortly after the death of Henry VIII and the accession of Edward VI. In May, 1550, he was presented with the rectory of St. Margaret Moyses and the vicarage

This Monument was erected Oct. 25th, 1883, by Public Subscription, in grateful memory of John Rogers, M.A. Born in Deritend, A. D. 1500. Translator in part and Reviser of Matthew's Bible, Placed by Authority in all Churches, 1537. He was leader also of the Noble Army of Martyrs of Queen Mary's Reign, and was burnt in Smithfield, London, A. D. 1555. J. W. Smith, S. Smith, Wardens; W. C. Badger, M.A., Minister.



JOHN ROGERS

A bust in St. John's Church, Deritend

of St. Sepulchre's, London, and in 1551 was promoted by Bishop Ridley to be a prebendary of St. Paul's.

After the accession of Mary he preached frequent sermons against the Roman Church, and on one occasion, as he preached at St. Paul's Cross, the queen herself passed and heard his denunciations. He was brought before the Council, but dismissed. In 1553 he was ordered by the Council to keep within his own house, but later was removed to Newgate prison. He was brought a third time before the Council and condemned to death, the presiding bishop being Gardiner, styled by Rogers "the bloody bishop of Winchester." As he was led from Newgate to be burned at the stake in Smithfield he was asked to recant. He replied, "That which I have preached I will seal with my

blood"; and to the sheriff's remark, "Then thou art a heretic," he answered, "That will be known when we meet at the judgment-seat of Christ." His wife and eleven children sought to bid him farewell as he went to Smithfield, but the sheriff would not permit them to speak to him. As he was chained to the stake he said God would vindicate the truth of what he had taught, and urged the onlookers to be true to the Protestant faith.

Roger's Bible was a revision of Tindale's and Coverdale's, and though no name is given in the colophon it was in all probability printed at Antwerp by Jacob van Meteren and published by Grafton and Whitchurch.



THOMAS CROMWELL

*(From Lovett's "Printed English Bible." Courtesy of the Religious Tract Society)*

Archbishop Cranmer, on being shown a copy, was so pleased with it that he approached Cromwell with a view to getting the king to issue a "license that the same may be sold and redde of every person withoute danger of any acte, proclamation or ordinaunce hertofore graunted to the contrary," and he added, in reference to the request that had been made by the Convocation of Canterbury that the king should appoint learned men to make a translation, "untill such tyme that we the Bishops shall set forth a better translation, which I thinke will not be till a day after Domesday." Concerning the translation itself he said,

"So farre as I haue redde therof I like it better than any other translation hertofore made." The license was granted, as the title-page on some copies shows.

A note in the copy in the New York Public Library says that it combines the best work of Tindale and Coverdale and is generally considered the real primary version of the English Bible.

The title-page is printed in red and black and the wording is set in a fine woodcut representing the Garden of Eden at the left and the crucifixion of Jesus at the right. At the bottom is an allegorical design in two parts representing death as victor and death vanquished.

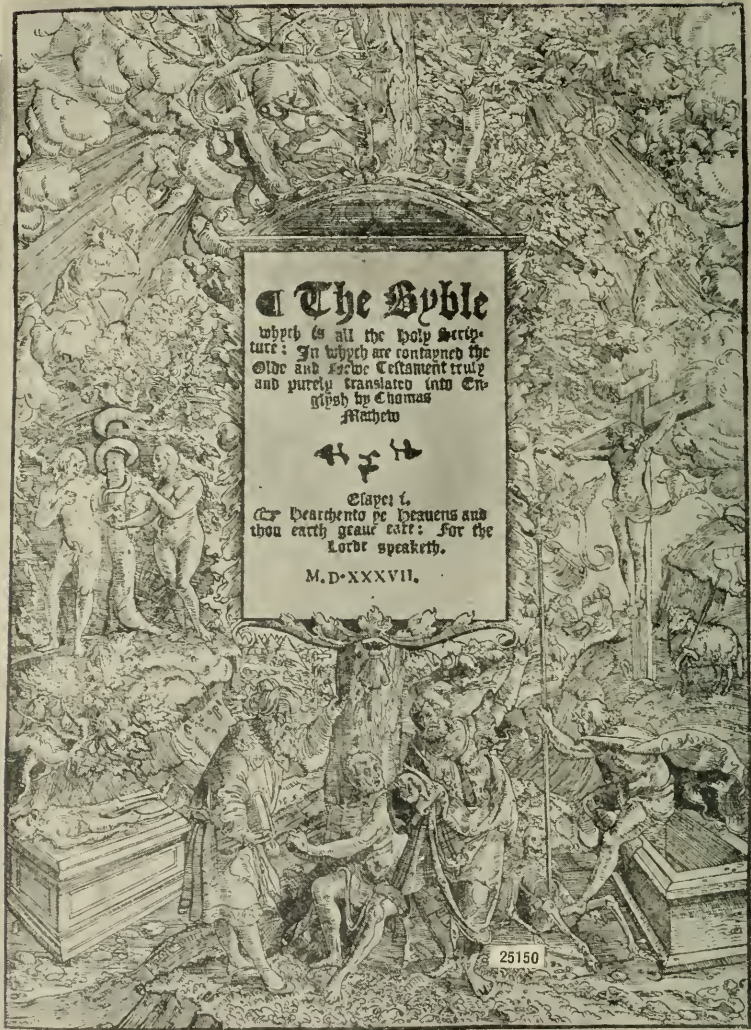
On the back of the title-page is a summary of contents headed, "These thynges ensuyng are ioyned with thys present volume of the Byble." "The Kalendar and Almanack for xviii yeares," from 1538, occupies 4 pages; "An exhortacyon to the studye of the holy Scrypture gathered oute of the Byble," 3 pages: the dedication to Henry VIII, 3 pages; "To the Chrysten Readers. The summe and content of all the holy Scrypture both of the Olde and New Testament. A table for to fynde many of the cheafe and pryncipall matters conteyned in the Byble," 26 pages; "The names of all the bokes of the Byble / wyth the content of the Chapters / and in what leafe euery boke begyneth," part of a page; "A bref rehearsall declarynge how longe the worlde hath endured from the creacyon of Adam vnto thys present yeare of oure Lorde M.D. xxxvii"; "And in the Margēt of the boke are there added many playne exposycyons of soch places as vnto the symple and vnlearned seame harde to vnderstande."

A full-page woodcut, the Garden of Eden, faces Genesis 1, and there are many woodcuts in the book. The text is divided into four sections, with separate title-pages. At the bottom of the first page of the "exhortacyon" are ornamental initials, about two inches square, I R, and at the end of the dedication similar initials H R.

The title-page to the Apocrypha reads:

The volume of the bokes called Apocripha Contayned in the comen Transl. in Latyne whych are not founde in the Hebrue nor in the Chalde.





TITLE-PAGE OF MATTHEW'S BIBLE, 1537

(From the copy in the New York Public Library)



The Apocrypha in Matthew's Bible contains Baruch, the Song of the Three Children, and the Prayer of Manasseh in addition to those in the "Apocrypha" of Coverdale's edition.

The New Testament title-page reads:

The newe Testament of our sauour Jesu Christ / newly and dylygently translated into Englyshe with Annotacions in the Mergent to helpe the Reader to the vnderstandynge of the Texte.  
Prynted in the yere of oure Lorde God. M. D. XXXVII.

At the end of the book is a table "Wherein ye shall fynde the Epistles and the gospels / after the vse of Salisbury."

The colophon reads:

The ende of the newe Testament and of the whole Byble.  
To the honoure and prayse of God was this Byble prynted and fynessed in the yere of oure Lorde God a, M.D. xxxvii."

The Song of Solomon is headed: "The Ballets of Solomon: called in Latyne Canticū Canticorum."

The dedication is as follows:

To the moost noble and gracyous Prynce Kyng Henry the eyght / kyng of England and of Fraunce / Lorde of Ireland &c. Defender of the faythe: and vnder God the chefe and supreme head of the church of Engeland.

It hath bene used of olde auncyent custome (most redoubted and prudent Prynce) to dedycate soche bokes as men put forth in to lyght (whether they be made of their awne industrie and proper wyttes / or translated forthe of one language in to another) to some noble Prynce / Kyng or Emperour / or otherwyse excellent in byrth or renoune: to thyntēt that the worck myght frelyer and boldelyer be occupied in the hādes of men / as a thyng hauyng sauecondet & beyng put in to the tuicyon of the Prynce / vnto whom it is offred & dedycate. This custome not onely aunciēt but also laudable / haue youre syngular and rare gyftes in worldly regyment / and the vertuous and Godly moderacion of mayntenynge true preachers for the inducyng of your symple subiectes to the syncerytie and purenes of Christes Gospell: with the other many folde and syngular vertues / wherwyth the Prynce of Prynces hath indued your hyghnes / encoraged me to embrace. For vnto whom or in to whose proteccyon shulde the defence of soch a worck be soner cōmytted (wherin are containyd the infalible promeses of mercy in the olde testament prefigured & in the newe fulfilled / wyth the whole summe of Christyanitye) then vnto his maiestyē / which not onely by name and tytyle / but most

euydently & openly / most Christenly & with most Godly pollicye / dothe professe the defence thereof?

The want of lernynge / The obscureness & lownes of byrth / The lack of youre graces knowledge &c. shuld haply haue vtterly forbydden me / to haue interprysed the dedycacion herof to so puyssant a Prynce: But the experience of youre graces benygnyte / wherthroughe youre prayse is renoumed and hyghly magnified / euen amōge straungers and alyentes / not alone amōge your awne subiectes / The Godly moderacion of youre heuenly polycye / wherwith ye suppress supersticyon and mayntene true holynes / inflameth me to some part of boldenes: Specyally syth the thyng which I dedycate is soch as your grace studyeth dayly to forther. In which studye & endeouore he cōtynewe you / whych hath moued you to so holesome a purpose: and geue the same dylygence vnto other Christen Prynces and forren potentates / that he hath breathed & instyled in to your breaste.

For the cheafe & pryncypall thyng appartaynyng to Prynces & nobles (which thyng it is good to se that your grace doth well consyde) is: to defende / forther / set oute & augment the knowl-edge of God. Moses y<sup>e</sup> faythfull seruant of the Lorde / prophecying by y<sup>e</sup> sprete y<sup>t</sup> Israel shulde haue a Kyng / cōmaunded: that he ones set on y<sup>e</sup> seat of his kyngdome / shulde reade the seconde lawe (meanynge the boke of Deuteronomye) all the dayes of his lyfe: to thyntent that he myght learne to feare the Lorde his God / for to kepe all the wordes of his lawe & ordynaunces / and that he shulde not returne from the commaundement ether to the right hand or to the left. He perceaued / vndoubted that yf the Prynce him selfe were so affectuously anymated vnto the keynyng of the lawe / as he is there expresly cōmaunded: it shulde not a lytell inflame hym to an ardent and burnyng zeale of setting out Goddes glorye / in fortherynge the thynges in that lawe expressed: And knewe what wholsome and Godly lawes soche a kyng wolde indeuoure hym selfe to enstablyshe / by which the lawe of God myght the better be obserued / & the largelyer and forther sprynge abroad: And saw right well that soch a Prynce coulde not but will his subiectes to reade & folowe all the poyntes of that lawe / which he himselfe was so strayghtly bounde both to kepe & reade. Further in that he willethe the Kynges of Israel / not ones to swarve from the lawe of the Lorde ether to the ryght hande or to the left / he instructeth them / to fulfyll the worde of God playnly / purely / without supersticyon: not to be exalted thorou prosperytye / ner deiecte in aduersytye: to cleaue and leane vnto the worde of God in tyme of glorye & renoune / and in tyme of dishonoure and ignomyie to amplyfye ryghtwesnes & to loue veritye: which thynges sene in y<sup>e</sup> nobyltye / adde no smal sporre vnto the cōmens to imitate & follow the same. Yee they so worck in y<sup>e</sup> herthes of the noble / that they be enforced what by ensample of lyfe / & by pollytyke ordynaunces to y<sup>e</sup> vse inuented / to allure soche as

be vnder their subieccyō to y<sup>e</sup> performaunce thereof. That Moses there cōmaundeth vnto the kynges of Israel / partayneth vnto all y<sup>e</sup> Prynces of the Christen name. That he there calleth the lawe is to vs the holy scripture & worde of y<sup>e</sup> most holy & myghtie God. Unto prynces (euery one in his dominion) belongeth the amplyfyng therof / as of the rote of all Godlynes. Now in as moche as the Lord hath rayseed you vp before other prynces of oure tyme / most earnestly to hearcken vnto this cōmaundement of his seruauant Moses / & to attempt the thynges that do not a lytel auāce Goddes glorye: & hath also opened your eyes to se the falsheed of the subtell and the innocency of the Godly: to note the wylnes of the chyldren of this worlde / & the symplicitye of the holv: to extyrp & abolyse enorme & fylthy abuses / and in their steades to rote & fyre the ryght / true / & perfect doctryne of Christianytie: ther is founde no man / vnto whom y<sup>e</sup> translacyon of the Lordes lawe can so worthely be offred and dedycate as vnto your most gracyous highnesse. For I nothing mystrust but that it shal most acceptably come in to your most fauourable & sure proteccyon. Therof doth your peculyar desyre of fortheryng soche lyke laboures suffyciently assure me. It is no vulgare or cōmen thyng which is offred in to your graces protecciō / but the blessed worde of God: which is euerlastyng & cā not fayle / though heauē & earth shuld perish. So precious a thyng requyreth a singular good patrone & defendar / & findeth no nother vnto whō the defence therof may so iustly be cōmitted as vnto your graces maiesty. It is y<sup>e</sup> lawe of the celestial King which ruleth all thynges with a beck / & yet is it some tyme greatly forthered or hyndered by the ayde & hyndraūce of earthly & worldly prynces. Long & oft was it obscured & darckened / yee & in maner cleane abolished in y<sup>e</sup> tyme of the cōmen wealth of Israel. The wylle iuggeling of y<sup>e</sup> preastes in persuadyng y<sup>e</sup> prynces & rulars to be conformable to their inuencyons / & the rashe beleuyng people / which thought euerything an oracle that the prestes breathed in to their breastes / dyd oft & many tymes fyll all full of supersticyon and Idolatrye. From the tyme of Ahab vnto y<sup>e</sup> raygne of kyng Hezekiah / laye true holynes and the perfect sekyng of God vtterly oppressed: And Hezekiah in his tyme renued the lawe to hys perfeccyon / & hath therfore his worthy prayse in the scripture: But hys sonne Manasseh set vp agayne all the wyckednes that his father had suppressed. Josiah after he had ones readde the boke of the lawe founde in y<sup>e</sup> tēple / let no tyme slyp tyll he had called all Israel together / put downe all kyndes of Idolatrye / & holden the feast of passouer accordyng to the lawe. His sonne Jehohaz / with the reast of the kynges following dyd discontent and displease the Lorde / maynteynyng supersticyō & Idolatrye in steade of godlynes / & causing the people to apply thēselues therto. The number of the euell kynges was vsually greater than the nombre of the good / as the bokes of y<sup>e</sup> kynges &

Parali. do clearly testifye. Soche was y<sup>e</sup> sutteltie of y<sup>e</sup> false prophetes y<sup>t</sup> they fyrst & principally bewitched y<sup>e</sup> princes to y<sup>e</sup> defence of their Imaginaciōs: whō as their heades / y<sup>e</sup> people were cōstrayned to folow.

The youth of Manasseh was a mete praye for the false prophetes and prestes of Baal / which dyd instant hym / compasse hym / and leadde hym as it hath bene with a lyne to their trade of Idolatrye. They had learned in the tyme of Ahab to do sacryfyce vnto Idoles / wherby their lucre & aduantage was not a lytell increased: which thyng (for feare of punyshment be ye sure) they had intermytted and left of all the Rayne of that good Kyng Hezekiah. In his dayes they were cōpelled to haue the lawe of God in honoure. They in deade abhorred the true worshyping of God / but dyd obey the Kynges cōmaundementes faynedly thorow Ipocrysye / and were in hert most wycked and wretched. But they so subtely depraued the tyme of the domynyon of young Manasseh that they persuaded hym by their craft to reiect and set asyde the lawe of the Lorde / as the new founde relygyō of hys father Hezekiah: & to receaue the superstyciōs which his fore father Ahab / as moare aged & wyser had instytute: yee and those agreable to the lawes of other nacyns. His applyable and conformable wyttes dyd they so bewitch / that he thought it greate holynes to dysanull all that his father had most godly redressed: & to retayne all the olde superstycions / rytes and customes of Idolatrers: to kyll & slaye all that by any meanes shewed loue or zeale to true religiō & godlynes: so that he cruelly filled the cytie of Jerusalē with the bloude of the Prophetes / & of soch as warred & fought agaynst Idolatrye. In lyke maner dyd they with Jehoahaz / which shortly had put downe his fathers decrees: setting moare by y<sup>e</sup> superstitiōs of his forefather Ahab / than by the godlynes of his good father Josiah. False prophetes / Ipocrytish preastes / & the mutable & vnconstant comenaltye / haue euer bene readye to receaue their olde phantastycall dreames / & haue for the moast parte contynually preuayled agaynst the true Prophetes & preachers of the Lorde. The exāples herof (yf there shulde so many be rehearced as y<sup>e</sup> Chronycles of all tymes do menciyō) wolde make a great & an huge volume. Nether thinke I it best to trouble your grace w<sup>t</sup> a so long a processe as to recite thē. And the experiēces of soch as shall hereafter come / are only knowē vnto y<sup>e</sup> Lorde: nether knoweth any man what chaūge may fall. But for y<sup>e</sup> fortunate & prosperous estate of this oure tyme (so farre as concerneth thys youre graces Reaulme) are hyghe and vnceassable thanckes to be geuen vnto the Lorde of Lordes: which hath dealt so mercyfully wyth the inhabytauntes therof / as to sende them a Prynce that contynually studyeth to se thē enryched in all poyntes of true godlynes. Who so remaineth vnthanckfull herein / is not alone vngodly but also wretched. For soche a Prince as geueth no care vnto y<sup>e</sup> inchauntemente of



false preachers is one of the greatest gyftes of God / & such a worldly blessing to a comen wealth as requyreth an earnest thanckesgeuynge therfore.

That Hezekiah and Josiah were vnto Israel / the same is youre grace vnto y<sup>e</sup> Reaulme of England: yee the godly haue greate hope that your prayse shalbe farre aboute theirs. They helde the verytye & trve worshyppynge of God / but onely for their awne tymes. Your graces wysdome / illumyned of God / shall (we trust) so fymely stablyshe the trade of Godlynes in your lyfe tyme / that it shall neuerthelesse florysh / after your deceasse. Youre deuyne gouernaunce / no lesse fortunate than polytyque / putteth vs in hope of soche a redresse as shalbe permanent and durable / and so surely grounded / that the wont iuggelyng & venemous persuasions of false preachers shall not be so noysome vnto youre posteryte / as they haue bene vnto the former age. This hope haue the godly euē of forren & straunge nacyons in your graces goodnes / moch moare they of your awne reaulme. Soche confidence haue they conceaued by your former actes / wherthrough youre grace hath so exceedyngly profyted this affayre. The euerliuyng Lord so prospere youre begonne purpose vnto soch effect / that the thinge may be cōtynually which ye haue begōne: And so streatch oute his myghty hande and worcke so strōgely in you / that no stoarme of false Prophetes (the very destroyers of Princes and Realmes) maye hereafter be able to extynct the lyght / whych now in your graces dayes hath begonne to shyne: And double vnto you the addycyō of years that was geuen vnto Hezekiah / ouer and aboute those that ye shulde naturally lyue / that ye maye the better accomplysh your moast godly intent: And enspyre soch streames of grace in to youre breast / that you perseuerynge vnto the ende / maye leaue behynde you this testymonye of glorye: that ye haue truly defended the pure fayth of Christ / maynteyned his holy worde / suppressed superstycyon / deleate & put away Idolatye / ended the blasphemy of false Prophetes / & brought youre reaulme vnto the true trade of godlynes: And blesse you at thys present wyth a sonne / by youre most gracyous wyfe Quene Jane / which may prosperously & fortunately raygne / & folowe the godly steppes of his father: And after your grace shall geue place to nature / and forsake thys mortall lyfe / graunte you the rewarde of that vnspeakable and celestyall ioye / whych no eye hath sene / no eare hearde / nor can ascende into the herte of man. So be it.

Your graces faythfull & true subiect Thomas Matthew.

The following are specimens from Matthew's Bible:

PSALM 91 : 5: So that thou shalt not nede to be afrayed for eny bugges by night.



## PSALM 2:

**W**HY do the Heathen grudge? why do the people ymagyne  
vayne thinges?

The Kynges of the earth stande vp / and the rulers are come  
together / agaynst the Lorde and agaynst hys anoynted.

Let vs breake their bondes asunder / & cast away their yock  
from vs.

Neuerthelesse he that dwelleth in heauen / shall laugh them  
to scorne: yee euen the Lorde hymself shall haue them in derysyon.

Then shall he speake vnto them in hys wrath / & vexe them  
in hys sore dyspleasure.

Yet haue I set my Kyng vpon my holy hyll of Syon.

As for me I will preache y<sup>e</sup> lawe / wherof the Lorde hath  
sayde vnto me:

Thou art my sonne / this daye haue I begotten the.

Desyre of me / & I shall geue y<sup>e</sup> the Heathen for thyne  
enheritaunce / Yee the vttermost partes of the worlde for thy  
possession.

Thou shalt rule them with a rodde of yron / and breake them  
in peces like an earthen vessell.

Be wyse now therfore / O ye Kynges / be warned / ye that  
are iudges of the earth.

Serue the Lorde with feare / and reioyse before hym with  
reuerence.

Kysse the sonne / lest the Lorde be angrye & so ye perysshe  
from the ryght waye.

For his wrath shalbe kindled shortly: blessed are all they  
that put their trust in hym.

THE LORD'S PRAYER (Matt. 6): O oure father which arte in  
heuen / halowed be thy name. Let thy kingdome come. Thy  
will be fulfilled / as well in erth / as it is in heuen. Geue vs this  
daye oure dayly bred. And forgeue vs oure trespasses / euen as  
we forgeue oure trespassers. And leade vs not in to temptacion:  
but delyuer vs frō euyll. For thyne is the kyngedome & the  
power / and the glorye for euer. Amen.

## TAVERNER'S BIBLE

Taverner's Bible was issued in 1539 in a handsome folio edition. Very little is known concerning Richard Taverner beyond the fact that he was born in 1505, graduated at Cambridge, studied afterward at Oxford, and became a lawyer of the Inner Temple. He was at one time employed by Cromwell, but after Cromwell fell into the king's disfavor Taverner was for a time imprisoned in the Tower. He was very eccentric in manner, and when later

he was licenced to preach as a layman his matter was at times as strange as his manner. He died in 1575.

The title-page of Taverner's Bible reads:

The Most Sacred Bible, whiche is the holy scripture, con-  
teyning the old and new testament, translated in to English, and  
newly recognised with great diligence after most faythful exem-  
plars, by Rychard Taverner.

☞ Harken thou heuen, and thou earth gyue eare: for the  
Lorde speaketh. Esaie. i.

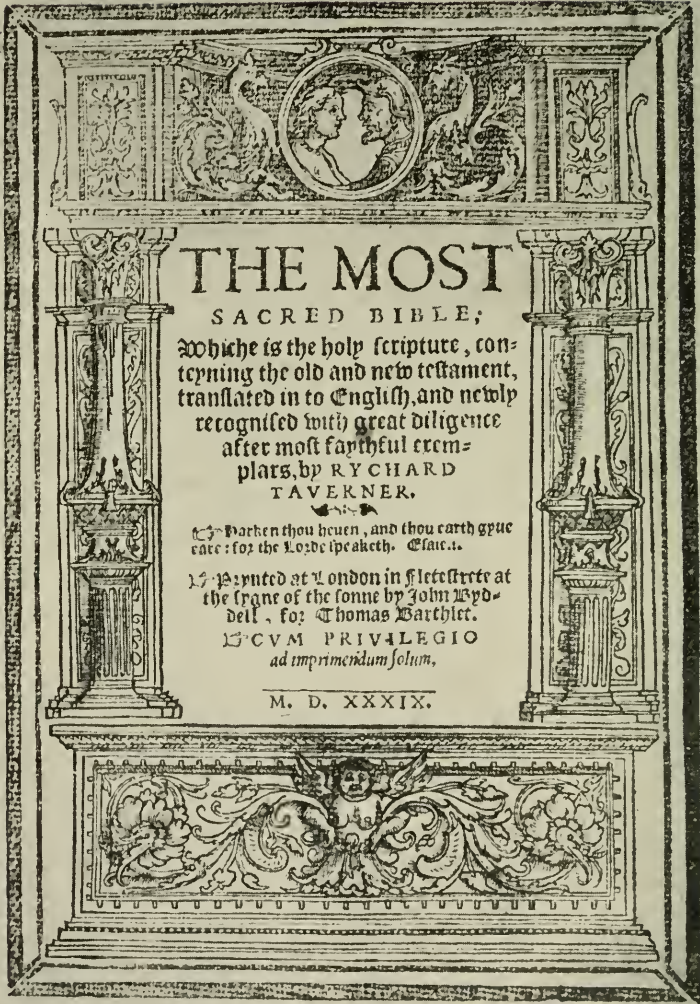
☞ Prynted at London in Fletestrete at the sygne of the  
sonne by John Byddell, for Thomas Barthlet.

☞ *cvm privilegio ad imprimendum solum.* M.D. XXXIX.

The dedication was to Henry VIII, and was as follows:

How hyghly all England is boundē to your incomparable  
maiestie for the infinite and manifolde benefites receyued at your  
most gracious handes, from tyme to time without ceasing, euē  
from the begynning of your most noble rayne: truly no mortal  
tonge is hable with wordes sufficiently to expresse, or with secret  
thoughtes of hert worthely to cōceyue: Certes, it far passeth bothe  
the sklender capacitie of my wyt, and also y<sup>e</sup> rude infancy of my  
tong to do either thone or thother: yea an other Cicero or Demos-  
thenes wer not ynough herevnto. Wherefore omittinge or rather  
leauing to some other the iust Encomye and commendacion of  
your graces most ample dedes, worthy of eternall memorie, yet  
this one thing I dare full well affirme, that amonges all your  
maiesties deseruings, vpon the christen religion (then which surely  
nothing can be greater) your highnes neuer did thing more accept-  
able vnto god, more profitable to y<sup>e</sup> auauēcēmēt of true christianitie,  
more displeasaūt to the enemies of the same, & also to your graces  
enemies, then when your maiestie lycenced and wylled the moost  
sacred Byble conteynnyng the vnspotted and lyuely worde of God  
to be in the Englysh tong set forth to your hyghnes subiectes.

To the setting forth wherof (most gracious & moost redoubted  
soueraigne lorde) lyke as certeyn men haue neither vndiligētly nor  
yet vnlearnedly traueled. So agayn it can not be denied, but y<sup>t</sup>  
some faultes haue escaped their handes. Neither speke I this to  
depraue or maligne their industrie & paynes takē in this behalf:  
no, rather I think them worthy of no litle praise & thankses for the  
same, considering what great vtilitie & profit hath redounded to  
your graces hole realme by the publysshing and setting forth therof,  
although it were not finisshed to the ful absolucion and perfection  
of the same. For assuredly it is a worke of so great difficultie, I  
meane so absolutely to translate the hole bible that it be faultlesse,  
that I feare it can scace be doone of one or two persons, but rather  
requyreth bothe a deper confarrynge of many lerned wittes  
together, and also a iuster tyme and longer leysure.



TITLE-PAGE OF TAVERNER'S BIBLE, 1539

(From the copy in the New York Public Library)

Wherefore the premisses wel cōsidered, forasmuch as y<sup>e</sup> printers herof were very desirous to haue this most sacred volume of the bible com forth as faultlesse & emendatly, as the shortnes of tyme for the recognising of y<sup>e</sup> same wold require, they desired me your most hūble seruāt for default of a better lerned, diligētly to ouerloke & peruse the hole copy and in case I shold fynd any notable default y<sup>t</sup> neded correctiō, to amēd the same, according to y<sup>e</sup> true exēplars, Whiche thyng accordyng to my talent I haue gladly done.

These therfore my simple lucubratiōs & labours, to whō might I better dedicate, thē vnto your most excellēt & noble maiestie, y<sup>e</sup> only authour & grounde nexte God of this so highē a benefite vnto youre graces people, I meane that the holy scripture is communicate vnto the same.

But now though many faultes pchaūce be yet left behind vncastigat, either for lacke of lernig sufficiēt to so gret an enterprise, or for default of leisure, I trust your maiestie & all other y<sup>t</sup> shal rede the same, wyll pardon me, consyderynge (as I haue already declared) how harde & difficile a thinge it is, so to set forth this worke, as shal be in al pointes faultles & without reprehension.

And thus I cōmit your most gracious & excellēt maiestie to y<sup>e</sup> tuciō of y<sup>e</sup> highest, to whō be al honour, glory, & prayse, worlde without ende. Amen.

The dedication was followed by "An exhortacion to the diligent studye of the holy scripture gathered out of the Bible," 1 page; "The contentes of the Scriptvre," 2 pages; "The names of the bokes of the Bible," 1 page; "A table of the principall maters conteyned in the Byble," 25 pages; and, at the end, "Table wherein ye shall fynde the Epistels and the Gospels after the vse of Salisbury," and a colophon:

¶ The ende of the newe Testament and of the hole Byble.

¶ To the honour and prayse of God, was this Byble prynted: and fynysshed, in the yere of our Lorde God, a M.D. XXXIX."

The title-page to the New Testament reads:

The new testament of our sauour Jesu Chryst, translated in to English: and newly recognised with great diligence after moost faythfull exemplars, by Rycharde Taverner.

Praye for vs, that the worde of God maye haue fre passage and be glorified. iv. Tessa. iii.

Prynted in the yere of oure Lorde God M.D. xxxix.

There were no cuts and few notes. The following are specimens of the translation:



## PSALM 2:

Why do the Heythen grudge? why do the people ymagyne vayne thinges?

The kynges of the earthe stande vp, & the rulers are come together, against y<sup>e</sup> Lorde and against his annointed.

Let vs breake their bondes asunder, and cast away their yock from vs.

But he y<sup>t</sup> dwelleth in heauen, shall laughe them to scorne: the Lorde him selfe shal haue them in derysion.

Thē shal he speake vnto them in his wrath and vexe them in his sore displeasure.

Yet haue I set my kyng vpon my holy hill of Sion.

As for me, I will preache the lawe, wherof the Lorde hath sayde vnto me: Thou arte my sonne, this daye haue I begotten the.

Aske of me, and I shall gyue the the Heythen for thyne enheritaunce, Yea the vttermoste partes of the worlde for thy possession.

Thou shalt rule them with a rod of yron, and breake them in peces lyke an earthen vessell.

Be wyse now therfore, O ye kynges, be warned, ye that are iudges of the earth.

Serve the Lorde with feare, and reioyse before him with reverence.

Embrace instruction, least the Lorde be angrye, and so ye perysh from the right waye.

For his wrath shalbe kyndled shortly: blessed are all they that put their trust in him.

THE LORD'S PRAYER (Matt. 6): Our father whiche art in heauen, halowed be thy name. Let thy kyngdome come. Thy wyll be done, as well in earthe, as in heauen. Geue vs to daye oure dayly bred. And forgeue vs oure dettes, euen as we forgeue oure detters. And leade vs not into temptation: but delyuer vs from euyel. For thyne is the kingdome and the power, and the glory for euer. Amen.



## CHAPTER XIII

### THE GREAT BIBLE AND CRANMER'S BIBLE

**T**HE GREAT BIBLE is so called on account of its size—the pages were nine by fifteen inches. It was published in 1539, and an account of its preparation and publication is given by Strype in his *Memorials of Archbishop Cranmer*. Having referred to Matthew's Bible he continues:

Grafton and the rest of the Merchants concerned in the Work, thinking that they had not Stock enough to supply all the Nation, and this Book being of a Volume not large enough, and considering the Prologues and Marginal Notes gave offence to some, and being put on by those that favoured the Gospel, that as many as possible could be, might be printed, for the dispersing the knowledg of Christ and his Truth; they resolved to imprint it again, which they intended should be of a larger Volume than any before; and therefore it was called, when it came forth, *The Bible in the largest Volume*. They intended also, in order to this Edition, to have the former Translation revised, and to omit several Prologues and Annotations. And *Miles Coverdale* was the Man now, that compared the Translation with the Hebrew, and mended it in divers places, and was the chief Overseer of the Work. But though they left out Matthew's, that is Roger's Notes, yet they resolved to make Hands and Marks on the sides of the Book: which meant, that they would have particular notice to be taken of those Places, being such Texts as did more especially strike at the Errors and Abuses of the *Romish Church*.

Grafton resolved to print this Bible in Paris, if he could obtain leave, there being better Paper and cheaper to be had in France, and more dextrous Workmen. For this purpose the Lord *Crumwel*, who stood by him in this Enterprize, procured Letters of the King, as *Fox* relates, to Francis the French King, which were conveyed to *Boner* then Ambassador at that Court, for him to present them to that King. The Contents of which Letters of King *Henry* were to this effect, "For a Subject of his to imprint the Bible in English in his Dominion, both in regard of his Paper and Workmen." The

King at the same time wrote to his said Ambassador to aid and assist the Undertakers of this good Work in all their reasonable Suits. *Boner* did not only present this Letter to *Francis*, and obtained with good Words the Licence desired, but he shewed great Friendship to the Merchants and Printers, and so encouraged them that the Work went on with good Speed and Success. . . .

But notwithstanding this Royal Licence, such was the over-swaying Authority of the Inquisition in *Paris*, that the Printers were had up unto the said Inquisition. . . . The Printer, [*Francis Regnault*] was sent for by the Inquisitors, and charged with certain Articles of Heresy: And the English-men likewise that were at the Cost and Charges hereof, and the Corrector *Coverdale*. Therefore finding it not safe to tarry any longer, they fled away as fast as they could, leaving behind them all their Bibles, the Impression consisting of five and twenty hundred in Number; which were seized. And if you would know what was done with them, the Lieutenant-Criminal caused them to be burnt in *Maubert*-place, as heretical books. Only a few escaped, the Lieutenant selling them for Waste-paper to a Haberdasher, being about four dry-Fats full. But however not long after, the English that were concerned in this Work, by the Encouragement of *Crumwel*, went back to Paris again, and got the Presses, Letters, and Printing-Servants, and brought them over to London. And so became Printers themselves, which before they never intended. . . .

To this Impression of the Bible, that came forth in these troublesome Times, and through extraordinary Opposition, the King gave Countenance, commanding the buying and setting it up. For as it had been printed about three Years before; and *Crumwel*, the King's Vicar-General, in his Injunctions in the King's Name, had ordered all incumbents of Livings to provide one, and to set it up publickly in their Churches; so this Year the King, by his Proclamation in the month of *May*, did again command, that this Bible of the largest Volume should be provided by the Curates and Parishioners of every Parish, and set up in their Churches. For as yet, notwithstanding the first Injunctions, many Parishes in the Realm were destitute of them: Whether it were by reason of the unwillingness of the Priests to have the English Bible, or the People to be any ways acquainted with it, for fear it should make them Hereticks, as their Curate told them. He stinted also the time, namely, that it should be every where provided before *All-Saints* Day next coming, and that upon a Penalty of forty Shillings a Month, after the said Feast, that they should be without it. The said Proclamation also set the Price at ten Shillings a Book unbound; and well Bound and Clapsed, not above twelve Shillings. And charged all Ordinaries to take care for the seeing this Command of the King the better executed.

And upon this, *Boner*, being newly Bishop of *London*, set up six Bibles in certain convenient Places of *S. Paul's* Church;





together with an Admonition to the Readers, fastned upon the Pillars to which the Bibles were chained, to this Tenor; "That whosoever came there to read, should prepare himself to be edified and made the better thereby. That he should join thereunto his readiness to obey the King's Injunctions made in that behalf. That he bring with him Discretion, honest Intent, Charity, Reverence, and quiet Behaviour. That there should no such Number meet together there, as to make a Multitude. That it be not read with Noise in time of Divine Service: Or that any Disputation or Contention be used at it."

The title-page of the Great Bible was printed in red and black and was as follows:

The Byble in Englyshe, that is to saye the content of all the holy scripture, both of y<sup>e</sup> olde and newe testament truly translated after the veryte of the Hebrue and Greke textes, by y<sup>e</sup> dylygent studye of dyuerse excellent learned men expert in the forsayde tonges. ¶ Printed by Rychard Grafton & Edward Whitchurch. Cum priuilegio ad imprimendum solum. 1539.

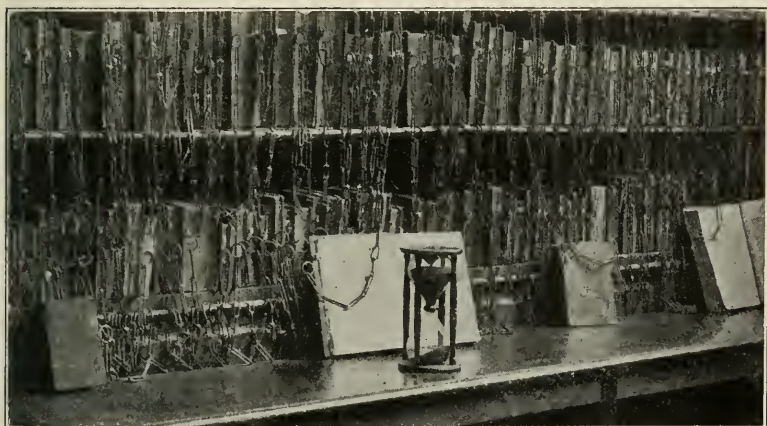
After the title-page came the "Names of the bokes of the Byble, with chapter and leafe"; "The Kalendar & Almanach" (for 17 years); "An exhortacyon to the studye of the holy Scriptures gathered out of the Byble," at the end of which were the words, "God saue the Kynge"; "A descripcyon and successe of the kynges of Juda and Jerusalem, declarynge whan & vnder what kynges euery prophet lyued. And what notable thynges happened in theyr tymes, translated oute of the Hebrue"; "Wyth what iudgment the bokes of the Olde Testament are to be red." There are title-pages before Joshua, Psalms, Apocrypha, and New Testament. The colophon reads: "The ende of the new Testamēt: and of the whole Byble, Fynished in Apryll, Anno m.ccccc.xxxix. A dño factū est istud."

From the part that Cromwell took in furthering this translation of the Bible it is sometimes called Cromwell's Bible. The following are samples of its renderings:

PSALM 2: Why do the Heathen grudge together? and why do the people ymagine a vayne thyng? The kynges of the earth stande vp, and the rulers take counsell together agaynst the Lorde, and agaynst hys anoyned. Let vs break their bondes asunder, and cast away their coardes frō vs. He that dwelleth in heauen, shall laugh them to scorne: the Lorde shall haue them in derysyon. Then shall he speake vnto them in hys wrath, and vexe them in hys sore dyspleasure. Yet haue I set my kynge vpon my holy hyll of Syon.

I wyll preach the law, wherof the Lord hath sayde vnto me. Thou art my sonne, this daye haue I begotten the. Desyre of me, and I shall geue y<sup>e</sup> the Heathen for thine enheritaunce, and the vttermost partes of the earth for thy possessiō. Thou shalt bruse them with a rodde of yron, and breake them in peces lyke a potters vessell. Be wyse now therfore, O ye kyniges, be warned, ye that are iudges of the earth. Serue the Lorde in feare, and reioyse (vnto him) wyth reuerēce. Kysse the sonne, lest he be angrye, and so ye perysh from the ryght waye yf hys wrath be kyndled but a lytle: blessed are all they that put their trust in hym.

THE LORD'S PRAYER (Matt. 6): Oure father which art in heauen, halowed be thy name. Let thy kingdome come. Thy



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This is in St. Ann's Church, Hereford

*(Courtesy of the Bishop of Hereford)*

will be fulfilled, as well in erth, as it is in heuen. Geue vs this daye oure dayly bred. And forgeue vs oure dettes, as we forgeue oure detters. And leade vs not into temptation: but deliuer vs from euyell. For thyne is the kyngdom and the power, and the glorie for euer. Amen.

Seven editions of the Great Bible were issued between April, 1539, and December, 1541. The second edition, in 1540, contained a prologue by Archbishop Cranmer and because of that, this and subsequent editions are sometimes called Cranmer's Bibles. The title-page reads:





¶ The Byble in Englyshe, that is to saye the contēt of al the holy scripture, both of y<sup>e</sup> olde, and newe testamēt, with a prologe therinto, made by the reuerende father in God, Thomas archbysshop of Cantorbury,

¶ This is the Byble apoynted to the vse of the churches

¶ Prynted by Edward whytchurche cum priuilegio ad imprimendum solum M.D. XL

After the title-page were the following: "The Kalender and Almanack"; "An exhortacyon to the Studye of the holy Scripture gathered out of the Byble"; "A prologue, expressynge what is meant by certayn sygnes and tokens that we haue set in the Byble" with "God saue the Kynge" in large type at the bottom; "A descripcyon and successe of the kynges, etc."; The prologue, "¶ A prologue or preface made by the moost reuerende father in God, Thomas Archbysshop of Canturbury Metropolytan and Prymate of Englande," with "God saue the kynge" at the end and two sets of initials, H R, the first small, the second about two inches square and very ornamental; "The names of all the bookes of the Byble with number of chapters and leafe where found"; and at the end a table to find the Epistles and Gospels. There are title-pages to Joshua, Psalms, "Hagiographa," and the New Testament.

The translation was considerably revised from the 1539 edition, as will be seen from the following examples:

PSALM 2: Why do the Heythen so furiouslye rage together? and why do y<sup>e</sup> people ymagyne a vayne thynge?

The kynges of the erth stonde vp, and the rulers take councell together agaynst the Lorde, and agaynst hys anoynted. Let vs breake theyr bondes asunder, and cast away theyr coardes from vs.

He that dwelleth in heauen shall laugh them to scorn: the Lorde shall haue them in derisyon. Then shall he speak vnto them in hys wrath, and vexe them in hys sore displeasure. Yet haue I set my kynge vpon my holy hill of Syon. I wyll preach the lawe, wherof the Lorde hath sayd vnto me: thou arte my sonne, thys daye haue I begotten the. Desyre of me, and I shall geue the, y<sup>e</sup> Heythen for thyne enheritaunce, & the vtmost partes of the erthe for thy possessyō.

Thou shalt bruse them with a rodd of yron, and break them in peces lyke a potters vessell. Be wyse nowe therfore, O ye kinges, be warned, ye that are iudges of the earth. Serue the Lorde in feare, and reioyse (vnto hym) with reuerence. Kysse

the sonne, lest he be angrye, & so ye perysshe frō the (ryght) waye, Yf his wrath be kyndled (yee but a lytle) blessed are all they that put theyr trust in hym.

THE LORD'S PRAYER (Matt. 6): Our father which art in heauen, halowed be thy name. Lett thy kyngdome come. Thy will be fulfilled, as well in earth, as it is in heauen. Geue vs this daye oure daylye breade. And forgeue vs our dettes as we forgeue oure detters. And leade vs not into temptacyon: but delyuer vs from euyll. For thyne is the kyngdome and the power, and the glorye for euer. Amen.

In the fourth edition, November, 1540, the arms of Cromwell were removed from the title-page, as he had fallen under the displeasure of the king and been executed July 28, 1540. This edition is remarkable for the fact that upon its title-page appear the names of two bishops, one of them the Cuthbert Tonstal who fifteen years earlier, as bishop of London, had so bitterly opposed Tindale's version. The title-page to the fourth and sixth editions reads:

The Byble in Englyshe of the largest and greatest volume, auctorysed and apoynted by the commaundement of oure moost redoubted Prynce and soueragynne Lorde, Kyng Henrye the viiii, supreme head of this his church and realme of Englande: to be frequented and vsed in euery church within this his sayd realme, accordyng to the tenour of his former Iniunctions geuen in that behalfe. Ouersene and perused at the cōmaudemēt of the kynges hyghnes, by the ryghte reuerende fathers in God, Cuthbert bysshop of Duresme, and Nicolas bisshop of Rochester. Printed by Rycharde Grafton. Cum priuilegio ad imprimendum solum, 1541.

The version of the Psalms in the November, 1540, edition of the Great Bible is the one that has been retained in the Prayer Book of the English Church to the present day.

After December, 1541, no Bibles were printed during the remainder of Henry VIII's reign. After Cromwell's death, the papal section of the clergy seems to have prevailed upon the king to restrict, if not entirely withdraw, his favor, and so the further printing of the English Bible would be done at considerable risk. It may be that the demand had been supplied for the time being. The two causes combined would sufficiently account for the lack of any editions between 1541 and 1547.



## CHAPTER XIV

### THE GENEVA BIBLE

**D**URING the brief reign of Edward VI, 1547-1553, no new translations of the Bible were published, but reprints of Tindale's, Coverdale's, Matthew's, and Cranmer's were made to the number of thirty-five editions of the complete Bible and fifteen of the New Testament. The changed circumstances encouraged the spread of Protestant principles, and the English Prayer Book was prepared under the direction of Archbishop Cranmer and published in 1549.

When Mary came to the throne the persecution of the Protestants was so vigorously conducted that many fled to the continent, and many who remained at home were put to death. John Rogers was the first martyr, and Archbishop Cranmer and Bishops Hooper, Latimer, and Ridley were among the number. No opportunity was given for new translations, or for new editions of earlier translations, to be issued during her reign.

The work of Bible revision, however, was being actively carried on by some who had found refuge at Geneva, among them being Myles Coverdale, who had been deprived of his bishopric at Exeter, but had managed to escape martyrdom. There was at Geneva a colony of Reformers, with John Calvin as leader. In addition to Calvin and Coverdale the company included John Knox, the pastor of the English Church at Geneva; William Whittingham, who had married Calvin's sister, later succeeded Knox as pastor, and afterward returned to England and became dean of Durham; Thomas Cole, Anthony Gilbey, Christopher Goodwin, and Thomas Sampson. In 1557 the New Testament was published. It was mainly, if not entirely, the work of Whit-



tingham and was printed by Conrad Badius. The text has been reprinted in Bagster's Hexapla.

The title-page reads:

The Nevve Testament of ovr Lord Iesus Christ. Conferred diligently vwith the Greke, and best approued translations. With the arguments, as wel before the Chapters, as for euey Boke and Epistle, also diuersities of readings, and moste proffitable annotations of all harde places: Whereunto is added a copious Table.

In the center is a woodcut of Time, with his familiar scythe and sand-glass, drawing a naked female out of a well. At the right is "God by Tyme restoreth Trvth." At the left is "and maketh her victoriovs." At the bottom: "At Geneva. Printed by Conrad Badius M.D. LVII."

After the title follow: "The Ordre of the bookes of the Newe testament with the number of Chapters," 1 page; "The Epistle declaring that Christ is the end of the Lawe, By Iohn Caluin," 16 pages; "The Translator to the Reader, 4 pages; "To the reader mercie and peace through Christ ovr Sauour," 4½ pages; "The Argvment of the Gospel, writ by the foure Euangelists"; the text, with the chapters divided into verses for the first time, and printed in roman type, instead of black letter; "the table of the Newe Testament" and "A perfect svppvtation of the yeres and time from Adam vnto Christ"—it is strange how exact they thought their chronology was, for it ends: "The whole summe and number of yeres from the begynnyng of the worlde vnto this presente yere of our Lord God 1557, are iust 5531, 6 monethes and the said odde ten dayes." The colophon is: "Printed by Conrad Badius M.D. LVII this X of Ivne."

The address to the reader follows:

To the Reader mercie and peace through Christ our Sauour. As the life of a true Christiā is moste subiect to the reprehēsiō of the worlde: so all his actiōs, and entreprises, be they neuer so commendable, moue the wicked rather to grudge and murmure, thē to glorifie God who is autor of the same. Which euil God hath left to his Churche, as a necessarie exercise, aswel that mā sholde not be puffed vp with opinion of the giftes that he receaueth of his heauēly Father: as also that seing how he euer mainteyneth the same in despite of all outrageous tyrannie, he might be more assured of Gods diuine prouidence, and louing

kyndenes towards his elect. For this cause we se that in the Churche of Christ ther are thre kynde of men: some are malicious despicers of the worde, and graces of God, who turne all things into poison, and a farther hardening of their heartes: others do not openly resiste and contēne the Gospel, because they are stroken as it were in a trance with the maiestie thereof, yet ether they quarell and cauell, or els deride and mocke at whatsoever thing is done for the aduancemēt of the same. The thirde sort are the simple lambes, which partely are already in the folde of Christ, and so heare willingly their Shepeherds voyce, and partly wandering astray by ignorance, tary the tyme tyll the Shepherde fynde them and bring thē vnto his flocke. To this kynde of people, in this translation I chiefly had respect, as moved with zeale, conselled by the godly, and drawen dy [should be "by"] occasion, both of the place where God hath appointed vs to dwel, and also of the store of heauenly learning & iudgemēt, which so abundeth in this Citie of Geneua, that iustely it may be called the patron and mirroure of true religion and godlynes. To these therefore which are of the flocke of Christ which knowe their Fathers wil, and are affectioned to the trueth, I rendre a reason of my doing in fewe lines. First as touching the perusing of the text, it was diligently reuised by the moste approued Greke examples, and conference of translations in other tonges as the learned may easely iudge, both by the faithful rendering of the sentence, and also by the proprietie of the wordes, and perspicuitie of the phrase. Forthermore that the Reader might be by all meanes profitted, I haue deuided the text into verses and sectiōs, according to the best editions in other langages, and also, as to this day the ancient Greke copies mencion, it was wont to be vsed. And because the Hebrewe and Greke phases, which are strange to rendre in other tongues, and also short, shulde not be so harde, I haue sometyme interpreted them without any whit diminishing the grace of the sense, as our lāgage doth vse them, and sometyme haue put to that worde, which lacking made the sentence obscure, but haue set it in such letters as may easely be discerned from the cōmun text. As concerning the Annotations, wherunto these letters, a, b, c, &c. leade vs, I haue endeoured so to proffit all therby, that both the learned and others might be holpen: for to my knollage I haue omitted nothing vnexpounded, wherby he that is anything exercised in the Scriptures of God, might iustely cōplayn of hardnes: and also in respect of thē that haue more profitted in the same I haue explicat all suche places by the best learned interpreters; as ether were falsely expounded by some or els absurdely applied by others: so that by this meanes both they which haue not abilitie to by the Commentaries upon the Newe testament, and they also which haue not opportunitie & leasure to reade them because of their prolixitie may vse this booke in stede therof, and some tyme wher the place is not greatly harde,

I haue noted with this marke ", that which may serue to the edification of the Reader: adding also suche commone places, as may cause him better to take hede to the doctrine. Moreouer, the diuerse readings according to diuerse Greke copies, which stāde but in one worde, may be knowē by this note ", and if the bookes do alter in the sentence then is it noted with this starre \*, as the cotations are. Last of all remayne the arguments, aswel they which conteyne the sūme of euery chapter, as the other which are placed before the bookes and epistles: wherof the commoditie is so great, that they may serue in stede of a Commentarie to the Reader: for many reade the Scriptures with myndes to proffit, but because they do not consider the scope and purpose wherfore the holy Gost so writeth & to what ende (which thing the Arguments do faithfully expresse) they either bestowe their tyme without fruit, or els defraude them selues of a great deale which they might attayne vnto otherwise. To the intent therfore that, not onely they which are already aduanced in the knollage of the Scriptures, but also the simple and vnlearned might be forthered hereby, I haue so moderat thē with playnenes and breuitie, that the verie ignorant may easely vnderstande them and beare them in memorie. And for this cause I haue applied but one argument to the foure Euangelists, chiefly for because that all writing one matter, though by euery one diuersly handeled, they required no diuersitie of arguments. Thus in fewe wordes I haue declared as touching the chiefe pointes, beseching God so to inflame our hearts with the desire to knowe his diuine wil, that we may meditate in his holy worde both day and night, wherin he hath reueiled it, and hauing atteyned thervnto may so practise it in all our actions, that as we growe in the ripenes of our Christian age, so we may glorifie him more and more rendring to him eternal thanks and praises for his heauenly and inestimable giftes bestowed vpon his Church, that all thogh Satan, Antichrist, and all his ennemies rage and burste, yet are they not able to suppress them, nether wil he diminishe them: for seing he doth not onely brydel his ennemies furie, but causeth them to defende and preserue his gifts for the vse of his Church (as we se the Jewes, Christs professed ennemies preserue the olde testament in moste integritie) what shulde we doute of his bontiful liberalitie towards vs? or why do we not rather with all humilitie and submission of mynde obey him, loue and feare him which is God blessed for euer? To whome with the Sonne and holy Gost be praise, honour & glorie. Amen

The following is the Lord's Prayer from the Geneva Testament:

- 9 Our father which are in heauē, halowed be thy name.
- 10 Let thy kingdome come. Thy wil be done euen in earth, as it is in heauen.
- 11 Geue vs thys day our dayly bread.

12 And forgeue vs our debtes, euen as we forgeue our debtors.

13 And lead vs not into tentation, but deliuer vs from euil. For thyne is the kingdome, and the power, and the glorie for euer, Amen.

In 1560 the complete Geneva Bible was issued, in which the New Testament portion was considerably altered from Whittingham's version of 1557.

The title-page of the Bible reads:

THE BIBLE AND HOLY SCRIPTVRES conteyned in the Olde and New Testament. Translated according to the Ebrue and Greke, and conferred with the best translations in diuers langages. With moste profitable annotations vpon all the hard places, and other things of great importance as may appeare in the Epistle to the Reader. At Geneva. Printed by Rovland Hall M.D. LX.

In the center of the page is a cut of the Israelites crossing the Red Sea and around it are the following inscriptions: At the top: "Feare ye not, stand stil and beholde the salvation of the Lord which he will shoue to you this day. Exod. 14.13." Beneath: "The Lord shal fight for you, therefore holde you your peace. Exod. 14, verse 14." At the left, running up: "Great are the troubles of the righteous," and at the right, running down, "but the Lord deliuereth them out of all. Psal. 34.19."

After the title: "The names and order of all the bookes of the olde Testamēt with the nombre of their chapters, and the leafe where thei begyn"; Dedication to Queen Elizabeth, 4 pages; "To our beloved in the Lord," &c. after the title-page to the New Testament, the "Description of the holy lande" with a map; at the end, a Table of the Interpretation of Proper Names; Table of the principal things contained in the Bible, alphabetically arranged; a Chronological Table from Adam to Christ. There are numerous woodcuts to illustrate the tabernacle and its furniture, and two 2-page maps to illustrate the wilderness wanderings and the gospel narratives.

The following is the dedication:

To the most vertvovs and noble qvene Elisabet, Quene of England, France ād Ireland, &c. Your humble subiects of the English Churche at Geneua, with grace and peace from God the Father through Christ Jesus our Lord.



THE  
NEW TESTAMENT  
OF OVR LORD  
IESVS CHRIST,

Conferred diligently with the Greke, and best approved  
tranflacions in diuers languages.

EXOD. XIII, VER. XIII.

FEARE YE NOT, STAND STILL, AND SEE  
the saluacion of the Lord, which he will shewe to you this day.



*Great are the troubles of this people*

*but the Lord will deliver them out of all their troubles*

THE LORD SHALL FIGHT FOR YOU:  
therefore holde you your peace, Exod. 14, VER. 14.

AT GENEVA.

PRINTED BY ROVLARD HALL

M. D. LX.

TITLE-PAGE OF THE NEW TESTAMENT IN THE GENEVA  
BIBLE, 1560

(From the copy in the New York Public Library)

How hard a thing it is, and what great impedimentes let, to enterprise any worthie act, not only dailie experience sufficiently sheweth (moste noble and vertuous Quene) but also that notable prouerbe doeth cōfirme the same, which admonisheth vs, that all thigs are hard which are faire and excellēt. And what enterprise can there be of greater importance, and more acceptable vnto God, or more worthie of singuler commendation, then the building of the Lords Temple, the house of God, the Church of Christ, whereof the Sonne of God is the head and perfection?

When Jerubbabel went about to builde the material Temple according to the commandement of the Lord, what difficulties and stayes dailie arose to hinder his worthy indeuours, y<sup>e</sup> bookes of Ezra and Esdras playnely wittesse: how that not only he and the people of God were fore molested with foreyn aduersaries, (whereof some maliciously warred against them, and corrupted the Kings officers: and others craftely practised vnder pretence of religion) but also at home with domestical enemies, as false Prophetes, craftie worldlings, faint hearted soldiers, and oppressors of their brethren, who aswel by false doctrine and lyes, as by subtil counsel, cowardies, and extortion, discouraged the hartes almoste of all: so that the Lordes worke was not only interrupted and left of for a long tyme, but scarcely at the length with great labour and danger after a sort broght to passe.

Which thing when we weigh aright, and consider earnestly howe muche greater charge God hath laid vpon you in making you a builder of his spiritual Temple, we can not but partely feare, knowing the crafte and force of Satan our spiritual enemie, and the weakenes and vnabilitie of this our nature: and partely be feruent in our prayers toward God that he wolde bring to perfection this noble worke which he hath begun by you: and therefore we indeuour our selues by all meanes to ayde, & to bestowe our whole force vnder your graces stādard, whome God hath made as our Zerubbabel for the erecting of this moste excellent Temple, and to plant and maynteyn his holy worde to the aduancement of his glorie, for your owne honour and saluatiō of your soule, and for the singuler comfort of that great flocke which Christ Iesus the great shepherd hath bought with his precious blood, and committed vnto your charge to be fed both in body and soule.

Considering therefore how many enemies there are, which by one meanes or other as the aduersaries of Judah and Benjamin went about to stay the building of that Temple, so labour to hinder the course of this building (whereof some are Papistes, who vnder pretence of faoring Gods worde, traiterously seke to erect idolatrie and to destroy your maiestie: some are worldlings, who as Demas haue forsakē Christ for the loue of this worlde: others are ambitious prelates, who as Amasiah & Diotrepes can abide none but them selues: and as Demetrius many practise sedition to maynteyne their errors) we persuaide our selues that there was

no way so expedient and necessarie for the preseruacion of the one, and the destruction of the other as to present vnto your Maiestie the holy Scriptures faithfully and playnely translated according to the langages wherein thei were first written by the holy Gost. For the worde of God is an euident token of God's loue and our assurance of his defence, wheresoeuer it is obediently receyued: it is the trial of the spirits: and as the Prophet saieith, It is as a fyre and hammer to breake the stonie heartes of them that resist God's mercies offred by the preaching of the same. Yea it is sharper then any two edged sworde to examine the very thoghtes and to iudge the affections of the heart, and to discouer whatsoeuer lyeth hid vnder hypocrisie and wolde be secret from the face of God and his Church. So that this must be the first fundacion and groundworke, according whereunto the good stones of this building must be framed, and the euil tried out and reiected.

Now as he that goeth about to lay a fundacion surely, first taketh away suche impedimentes, as might iustely ether hurt, let or difforme the worke: so is it necessarie that your graces zeale appeare herein, that nether the craftie persuasion of man, nether worldly policie, or natural feare dissuade you to roote out, cut downe and destroy these wedes and impedimentes which do not only deface your building, but vtterly indeuour, yea & threaten the ruine thereof. For when the noble Iosias enterprised the like kinde of worke, among other notable and many things he destroyed, not only with vtter confusion the idoles with their appertinances, but also burnt (in syne of detestatiō) the idolatrous priests bones vpon their altars, and put to death the false prophetes and sorcerers, to performe the wordes of the Lawe of God: and therefore the Lord gaue him good successe & blessed him wonderfully, as long as he made Gods worde his line and rule to followe, and enterprised nothing before he had inquired at the mouth of the Lord.

And if these zealous begynnings seme dangerous and to brede disquietnes in your dominions, yet by the storie of King Asa it is manifest, that the quietnes and peace of kingdomes standeth in the vtter abolishing of idolatrie, and in aduancing of true religion: for in his dayes Iudah lyued in rest and quietnes for the space of fyue and thirtie yere, til at length he began to be colde in the zeale of the Lord, feared the power of man, imprisoned the Prophet of God, and oppressed the people: then the Lord sent him warres, & at length toke him away by death.

Wherefore great wisdom, not worldelie, but heauenly is here required, which your grace must earnestly craue of the Lord, as did Solomon, to whome God gaue an vnderstanding heart to iudge his people aright, and to discerne betwene good and bad. For if God for the furnishing of the olde temple gaue the Spirit of wisdom & vnderstanding to them that shulde be the workemen thereof, as to Bezaleel, Aholiab, and Hiram: how much more will

he indewe your grace and other godly princes and chefe gouernours with a principal Spirit, and you may procure and commande things necessarie for this moste holy Temple, forese and take hede of things that might hinder it, and abolish and destroy whatsoever might impere and ouerthrowe the same?

Moreouer the maruelous diligence and zeale of Iehoshaphat, Iosiah, and Hezekiah are by the singuler prouidence of God left as an example to all godly rulers to reforme their countreys and to establish the worde of God with all spede, lest the wrath of God fall vpon them for the neglecting thereof. For these excellent Kings did not onely imbrace the worde promptly and ioyfully, but also procured earnestly and commanded the same to be taught, preached and maynteyned through all their countreys and dominions, bynding them and all their subiectes bothe great and smalle with solemne protestations and couenantes before God to obey the worde, and to walke after the waies of the Lord. Yea and in the daies of Kyng Asa it was enacted what whosoer wolde not seke the Lord God of Israel, shulde be slayne, whether he were smale or great, man or woman. And for the establishing hereof and performance of this solemne othe, aswel Priests as Iudges were appointed and placed through all the cities of Iudah to instruct the people in the true knollage and feare of God, and to minister iustice according to the worde, knowing that, except God by his worde dyd reigne in the hartes and soules, all mans diligence and indeauours were of none effect: for without this worde we can not discerne betwene iustice, and iniurie, protection and oppression, wisdom and foolishnes, knollage and ignorance, good and euil. Therefore the Lord, who is the chefe gouernour of his Church, willeth that nothing be attempted before we haue inquired thereof at his mouth. For seing he is our God, of duty we must giue him the preeminence, that of our selues we enterprise nothing, but that which he hath appointed, who only knoweth all things, and gouerneth them as may best serue to his glorie and our saluation. We ought not therefore to preuent him: or do any thing without his worde, but assone as he hath reueiled his wil, immediately to put it in execution.

Now as concerning the maner of this building, it is not according to man, nor after the wisdom of the flesh, but of the Spirit, & according to the worde of God, whose waies are diuers from mans waies. For if it was not lawful for Moses to builde the material Tabernacle after any other sorte then God had shewed him by a patern, nether to prescribe any other ceremonies & lawes then suche as the Lord had expresly commāded: how can it be lawful to procede in this spiritual building any other waies, then Iesus Christ the Sonne of God, who is bothe the fundacion, head and chief corner stone thereof, hath commanded by his worde? And for asmuche as he hath established and left an order in his Church for the building vp of his body, appointing some to be Apostles



some Prophetes, others Euangelistes, some pastors, and teachers, he signifieth that euery one according as he is placed in this body, which is the Church, ought to inquire of his ministres concerning the wil of the Lord, which is reueiled in his worde. For thei are, saith Ieremiah, as the mouth of the Lord: yea he promiseth to be with their mouth, & that their lippes shal kepe knollage, & that the trueth & the law shalbe in their mouth. For it is their office chely to vnderstand the Scriptures & teache them. For this cause the people of Israel in matters of difficultie vsed to aske the Lord ether by the Prophets, or by the means of the hie Priest, who bare Vrīm & Thummim, which were tokens of light & knollage, of holines & perfectiō which shulde be in the hie Priest. Therefore when Iehoshaphat toke this order in the Church of Israel, he appointed Amariah to be the chief concerning the worde of God, because he was moste expert in the law of the Lord, and colde gyue couंसel and gouerne according vnto the same. Else there is no degre or office which may haue that autoritie and priuiledge to decise concerning Gods worde, except withall he hath the Spirit of God, and sufficient knollage and iudgement to define according thereunto. And as euery one is indued of God with greater giftes, so ought he to be herein chely heard, or at least that without the expresse worde none be heard: for he that hathe not the worde, speaketh not by the mouthe of the Lorde. Agayne, what danger it is to do any thing, seme it neuer so godly or necessarie, without consulting with God's mouth, the examples of the Israelites, deceiued hereby through the Gibeonites and of Saul, whose intention seemed good and necessarie: and of Iosiah also, who for great considerations was moued for the defence of true religion & his people, to fight against Pharaoh Necho King of Egypt, may sufficiently admonish vs.

Last of all (moste gracious Quene) for the aduancement of this building and rearing vp of the worke, two things are necessarie, First, that we haue a lyuely & stedfast faith in Christ Iesus, who must dwel in our heartes, as the only meanes and assurance of our saluation: for he is the ladder that reacheth from the earth to heauen: he lifteth vp his Church and setteth it in the heavenly places: he maketh vs lyuely stones and buildeth vs vpon him selfe: he ioyneth vs to him self as the mēbres and body to the head, yea he maketh him self and his Church one Christ. The rest is, that our faith being forthe good fruites, so that our godly conuersation may serue vs as a witnes to confirme our election, and be an example to all others to walk as apperteyneth to the vocation whereunto thei are called: lest the worde of God be euil spoken of, and this building be stayed to growe vp to a iust height, which cā not be without the great prouocatiō of Gods iuste vengeance and discouraging of many thousandes through all the worlde, if thei shulde se that our life were not holy and agreeable to our profession. For the eyes of all that feare God in all places beholde

your countreyes as an example to all that beleue, and the prayers of all the godly at all tymes are directed to God for the preseruatiō of your maiestie. For considering Gods wonderful mercies toward you at all seasons, who hath pulled you out of the mouths of the lyons, and how that from your youth you haue bene broght vp in the holy Scriptures, the hope of all men is so increased, that thei cā not but looke that God shulde bring to passe some wōderful worke by your grace to the vniuersal comfort of his Churche. Therefore euen aboue strēgth you must shewe your selfe strong and bolde in Gods matters: and though Satan lay all his power and craft together to hurt and hinder the Lordes building: yet be you assured that God wil fight from heauen against this great dragon, the ancient serpent, which is called the deuil and Satan, til he haue accomplished the whole worke and made his Churche glorious to him selfe, without spot or wrinkle. For albeit all other kingdomes and monarchies, as the Babylonians, Persians, Grecians & Romans haue fallen & taken end: yet the Churche of Christ euen vnder the Crosse hath from the begynning of the worlde bene victorious, and shalbe euerlastingly. Trueth it is, that sometyme it semeth to be shadowed with a cloude, or driuen with a storme of persecution, yet suddenly the beames of Christ the sunne of iustice shine and bring it to light and libertie. If for a tyme it lie couered with ashes, yet it is quickly kindeled agayne by the wynde of Gods Spirit: thogh it seme drowned in the sea, or parched and pyned in the wildernes, yet God giueth euer good successe. for he punisheth the enemies, and deliuereth his, nourisheth them and stil preserueth thē vnder his wyngs. The Lord of lordes & King of kings who hath euer defended his, strengthē, cōfort and preserue your maiestie, that you may be able to builde vp the ruines of Gods house to his glorie, the discharge of your conscience, and to the comfort of all them that loue the comming of Christ Iesus our Lord. From Geneua. 10. April. 1560.

After the dedication came the translator's address to the reader:

To the Christen Reader.

Besides the manifolde and continual benefites which Almightye God bestoweth vpon vs, bothe corporal and spirituall, we are especially bounde (deare brethren) to giue him thanks without ceasing for his great grace, and vnspeakable mercies, in that it hath pleased him to call vs vnto this meruelous light of his Gospel, and mercifully to regard vs after so horrible backsliding and falling away from Christ to Antichrist, from light to darcknes, from the liuing God to dumme and dead idoles. & that after so cruel murther of Gods Saintes as alas, hath bene among vs, we are not altogether cast of, as were the Israelites, and many others for the

like, or not so manifest wickednes, but receyued againe to grace with most euident signes and tokens of Gods especial loue and fauour. To the intent therefore that we may not be vnmyndful of these great mercies, but seke by all meanes (according to our duetie) to be thanckful for the same, it behoueth vs so to walke in his feare and loue, that all the daies of our life wee may procure the glorie of his holy name. Now forasmuche as this thing chiefly is atteyned by the knollage and practising of the worde of God, (which is the light to our paths, the keye of the kingdome of heauen, our comfort in affliction, our shielde and sworde against Satan, the schoole of all wisdome, the glasse wherein we beholde Gods face, the testimonie of his fauour, and the only foode and nourishment of our soules) we thoght that we colde bestowe our labours and studie in nothing which colde be more acceptable to God and comfortable to his Church then in the translating of the holy Scriptures into our natieue tongue: the which thing albeit that diuers heretofore haue indeuored to atchieue: yet considering the infancie of these tymes and imperfect knollage of the tongues, in respect of this ripe age and clear light which God hath now reueiled, the translations required greatly to be perused and reformed. Not that we vendicat any thing to our selues aboute the least of our brethren (for God knoweth with what feare and trembling we haue bene now for the space of two yeres and more day and night occupied herein) but being earnestly desired, and by diuers, whose learning and godlynes we reuerence, exhorted, and encouraged by the ready willes of such, whose hearts God likewise touched, not to spare any charges for the fortherance of such a benefite and fauour of God toward his Church (though the tyme then was most dangerous, and the persecution sharpe and furious) we submitted ourselues at length to their godly iudgmentes, and seing the great oportunitie and occasions, which God presented vnto vs in this Church, by reason of so many godly and learned men, and such diuersities of translations in diuers tongues: we vndertooke this great and wonderful worke (with all reuerence, as in the presence of God, as intreating the worde of God, whereunto wee thinke our selues vnsufficient) which now God according to his diuine prouidence and mercie hath directed to a moste prosperous end. And this we may with good conscience protest, that we haue in euery point and worde, according to the measure of that knollage which it pleased almightie God to giue vs, faithfully rendred the text, and in all hard places moste syncerely expounded the same. For God is our witnes that we haue by all meanes indeuored to set forthe the puritie of the worde and right sense of the holy Gost for the edifying of the brethren in faith and charitie.

Now as we haue chiefly obserued the sense, and laboured alwaies to restore it to all integritie: so haue we most reuerently kept the proprietie of the wordes, considering that the Apostles

who spake and wrote to the Gentiles in the Greke tongue, rather constraigned them to the liuely phrase of the Ebrewe, then enterprised farre by mollifying their langage to speake as the Gentiles did. And for this and other causes we haue in many places reserued the Ebrewe phrases, notwithstanding that thei may seme somewhat hard in their eares that are not well practised, and also delite in the swete sounding phrases of the holy Scriptures. Yet lest ether the simple shulde be discouraged, or the malicious haue any occasion of iust caullation, seeing some translations reade after one sort, and some after another, whereas all may serue to good purpose and edification, we haue in the margent noted that diuersitie of speache or reading which may also seme agreeable to the mynde of the holy Gost, and propre for our langage with the marke ". Againe, whereas the Ebrewe speache semed hardly to agree with ours, we haue noted it in the margent after this sort ", vsing that which was more intelligible. And albeit that many of the Ebrewe names be altered from the olde text, and restored to the true writing and first original, whereof thei haue their signification, yet in the vsual names little is changed for feare of troubling the simple readers. Moreouer whereas the necessitie of the sentence required any thing to be added (for such is the grace and propertie of the Ebrewe and Greke tongues, that it cannot but either by circumlocution, or by adding the verbe or some worde be vnderstand of them that are not wel practised therein) we haue put it in the text with another kynde of lettre, that it may easely be discerned from the common lettre. As touching the diuision of the verses, we haue followed the Ebrewe examples, which haue so euen from the beginning distinct them. Which thing as it is most profitable for memorie, so doeth it agree with the best translations, & is moste easie to finde out both by the best Concordances, and also by the cotations which we haue diligently herein perused and set forthe by this starre \*. Besides this the principal matters are noted and distincted by this marke ¶, Yea and the argumentes bothe for the booke and for the chapters with the nombre of the verse are added, that by all meanes the reader might be holpen. For the which cause also we haue set ouer the head of euery page some notable worde or sentence which may greatly further aswell for memorie, as for the chief point of the page. And considering how hard a thing it is to vnderstand the holy Scriptures, and what errors, sectes and heresies growe dailie for lacke of true knollage thereof, and how many are discouraged (as thei pretend) because thei cannot atteine to the true and simple meaning of the same, we haue indeuored bothe by the diligent reading of the best commentaries, and also by the conference with the godly and learned brethren, to gather briefe annotations vpon all the hard places, aswel for the vnderstanding of suche wordes as are obscure, and for the declaratiō of the text, as for the application of the same as may moste apperteine to



Gods glorie and the edification of his Church. Furthermore whereas certeyne places in the bookes of Moses, and the Kings and Ezekiel semed so darke that by no description thei colde be made easie to the simple reader, we haue so set them forthe with figures and notes for the ful declaration thereof, that thei which cannot by iudgment, being holpen by the annotations noted by the lettres a b c. &c. atteyn thereunto, yet by the perspectiue, and as it were by the eye may sufficiently knowe the true meaning of all such places, whereunto also we haue added certeyn mappes of Cosmographie, which necessarily serue for the perfect vnderstanding and memorie of diuers places and countreys, partely described and partely by occasion touched, both in the olde and new Testament. Finally, that nothing might lacke which might bee boght by labors, for the increase of knolage and fortherance of Gods glorie, we haue adioyned two moste profitable tables, the one seruing for the interpretation of the Ebrewe names; and the other conteyning all the chefe and principal matters of the whole Bible: so that nothing (as we trust) that any will iustly desire is omitted. Therefore, as brethren that are partakers of the same hope and saluation with vs, we beseeche you, that this riche pearle and inestimable treasure may not be ofered in vayne, but as sent from God to the people of God, for the increase of his kingdome, the comfort of his Church, and discharge of our conscience, whome it hath pleased him to raise vp for this purpose, so you wolde willingly receyue the worde of God, earnestly studie it, and in all your life practise it, that ye may now appeare in dede to be the people of God, not walking any more according to this world, but in the frutes of the Spirit, that God in vs may be fully glorified, through Christ Iesus our Lord, who lyueth and reigneth for euer. Amen. From Geneua, 10. April. 1560.

The Geneva Bible was heartily welcomed by the English people, and its popularity may be judged from the fact that a hundred and fifty editions of it were printed between the years 1560 and 1644—it continued to be printed for more than thirty years after the King James Version was published in 1611.

The following specimens are from the Geneva Bible:

PSALM 2:

- 1 Why do the heathen rage, & the people murmur in vaine?
- 2 The Kings of the earth band them selues, and the princes are assembled together against the Lord, and against his Christ.
- 3 Let vs breake their bands, and cast their cords from vs.
- 4 *But* he that dwelleth in the heauen shal laugh: the Lord shal haue thē in derisiō.
- 5 Then shal he speake vnto them in his wrath, & vexe them in his sore displeasure, *saying*,

6 *Euen* I haue set my King vpon Zion mine holie mountaine.  
 7 I wil declare the decree: *that is*, the Lord hathe said vnto me, Thou art my Sonne: this day haue I begotten thee.

8 Aske of me, & I shal' giue thee the heathē for thine inheritance, and the endes of the earth for thy possession.

9 Thou shalt krush them with a sceptre of yron, & breake them in pieces like a potters vessel.

10 Be wise now therefore, ye Kings: be learned ye Iudges of the earth.

11 Serue the Lord in feare, and reioyce in trembling.

12 Kisse the Sonne, lest he be angrie, and ye perish in the waie, when his wrath shal suddenly burne. blessed *are* all that trust in him.

THE LORD'S PRAYER (Matt. 6):

9 Our father which art in heauen, halowed be thy Name.

10 Thy kingdome come. Thy wil be done euen in earth, as *it is* in heauen.

11 Giue vs this day our daily bread.

12 And forgiue vs our dettes as we also forgiue our detters.

13 And lead vs not into tentation, but deliuer vs frō euil: for thine is the kingdome, and the power, and the glorie for eue Amen.

# The.holie.Bible.

conteynyng the olde  
Testament and the newe.



THE BISHOPS' BIBLE TITLE-PAGE

## CHAPTER XV

### THE BISHOPS' BIBLE

**T**HE BISHOPS' BIBLE was issued in 1568, and, as its name indicates, was the official version of the bishops. It will be remembered that Cranmer, in referring to the version proposed to be issued by the bishops, said he did not think it would be till Doomsday. But the Geneva Bible issued by the Reformers contained some notes which the bishops did not like, and the cordial reception of that version by the people spurred them to action. Matthew Parker, Archbishop of Canterbury, supervised the work and had the assistance of a number of others, mostly bishops, whose initials are affixed to the portions they revised. The version is sometimes called Parker's Bible. The identity of some of the assisting bishops is clear, but there is doubt concerning others. The initials are not those of the surnames of the workers, as English bishops sign with the initials of their first names, but the Latin names of their dioceses instead of their surnames. Thus the Archbishop of Canterbury, Edward Benson, signed Edward Cantuar; the late Archbishop of York, Joseph Ebor.; and the late Bishop of Winchester, S. Winton. The names of the revisers have been preserved in a letter written by Parker and now in the Record Office, London. The letters in the order they appear at the ends of sections, with the identification according to Parker's list, are as follows:

- W. E. (W. Exon.), William Alley, Bishop of Exeter.
- R. M. (R. Meneven.), Richard Davies, Bishop of St. David's.
- E. W. (E. Wigornen.), Edwin Sandys, Bishop of Worcester.
- A. P. C. Andrew Pierson, Prebendary of Canterbury.
- T. B. (to the Psalms), ?Thomas Becon (or Bentham, or Bickley).



- A. P. E. Andrew Perne, Canon of Ely.  
 R. W. (R. Winton), Robert Horne, Bishop of Winchester.  
 T. C. L. Thomas Bentham, Bishop of Lichfield and Coventry.  
 E. L. (E. Londin.), Edmund Grindal, Bishop of London,  
 afterward Archbishop of Canterbury.  
 J. N. (J. Norvic.), John Parkhurst, Bishop of Norwich.  
 R. E. (R. Elien.), Richard Cox, Bishop of Ely.  
 G. G. Gabriel Goodman, Dean of Westminster (formerly of  
 Geneva).

Besides the above, Parker mentions some whose initials are not in the Bible: William Barlow, Bishop of Chichester; Edmund Scambler, Bishop of Peterborough; and Nicholas Bullingham, Bishop of Lincoln.



MATTHEW PARKER

*(From Stoughton's "Bible Translations and Translators." Courtesy of the Religious Tract Society)*

The original issue of the Bishops' Bible was printed by Richard Jugge, in black letter, and was a magnificent folio volume. A fine copy is in the New York Library. A copy was presented to Queen Elizabeth, whose portrait is on the title-page, but there is no dedication. The Great Bible was used as a basis for the revision. In 1571 the Convocation of Canterbury ordered every archbishop and bishop to have a copy at home in his dining-room or large hall, one at each cathedral, and as far as possible one in every church.

The title-page has in a small panel at the top "The. holie. Bible." and, beneath the panel, "conteyning the olde Testament and the newe." In the center of the page is a large oval portrait of Queen Elizabeth, with the royal arms above, and the words around the oval, "Elisabeth dei gratia Angliæ, Franciæ et Hiberniæ regina fidei defensor etc." In a panel at the bottom is the Latin of Romans 1 : 16: "Non me pudet Euangelii Christi Virtus enim Dei est ad salutem Omni credenti Rom. 1."

After the title-page followed: "The summe of the whole Scriptures, of the bookes of the olde and new Testament," 2 pages; a genealogical table and chart from Adam to Christ, with a circle containing "Adam Eve & the tree of Knowledge." In the upper left corner is a large square with armorial designs of Parker and of Christ Church, Canterbury, combined with the motto, "Mundus transit et concupiscentia ejus," the initials M P, and the date 1568. Then follow two pages with subdivisions of the books of the Bible; "A Preface into the Byble folowyng," 6 pages; "Prologue by Thos. Cranmer, late archbishop of Canturburie," 5 pages; a chronological table; Lessons to be read, 3 pages; Easter table and list of holy days; Order of Psalms for Morning and Evening Prayer; a Calendar, 12 pages; the order of the books. The text is a beautiful black letter, and there are numerous large cuts with ornamental borders. Before Joshua is a title-page with a portrait of the earl of Leicester. The Psalms begin with a large initial containing a portrait of Lord Burghley and the initial B. A title-page precedes the Apocrypha, and a map of the Holy Land is before the New Testament. The title-page to the New Testament has an oval in the center, with the words, "¶ The newe Testament of our sauour Iesus Christe," and in a panel at the bottom is the English of Romans 1 : 16. A "Preface into the new Testament" occupies 1 page; and at the end of the book is "A table to fynde the Epistles and Gospels read in the Church of Englande."

The 1572 edition contained the Psalms according to the Great Bible with the new translation alongside.

The following are specimen translations from the Bishops' Version:

by saint Matthevve.

11.

The Gospel by Saint Matthevve.

The first Chapter.

1 The genealogie of Christe from Abraham. 18 The marriage of his mother Marie. 20 The angel satisfieth Josephs mynd. 21 The interpretation of Christs names.



- 13 \* Eschias begat Manasses, \* Manasses begat Amnon, \* Amnon begat Josias.
- 14 \* Josias begat Jerchouas a his brethren, about the tyme they were carryed away to Babilon.
- 15 And after they were brought to Babilon, \* Jerchouas begate Salathiel, Salathiel begat Zorobabel.
- 16 \* Zorobabel begat Abud, \* Abud begat Elachim, Elachim begat Asor.
- 17 \* Asor begat Sadoc, \* Sadoc begat Achim, Achim begat Elud.
- 18 Elud begat Eleazar, Eleazar begat Manasse, Manasse begat Jacob.
- 19 Jacob begat Joseph the husbande of Marie of whom was borne Iesus, that is called Christe.
- 20 And so at the generacions from Abraham to Dauid, are fourteine geneacions: from Dauid vntil the carryng away into Babilon, are fourteine generacions: and from the carryng away into Babilon vnto Christe, are fourteine generacions.

Gen. 11. 10  
Gen. 11. 26  
Gen. 35. 19  
Gen. 38. 1  
Gen. 46. 10  
Gen. 46. 20  
Gen. 46. 26  
Gen. 46. 27  
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Gen. 46. 100



his is the booke of the generacions of Iesus Christ, the sonne of Dauid, the sonne of Abraham.

\* Abraham begat Isaac, \* Isaac begat Jacob, \* Jacob begat Judas, and his brethren.

\* Judas begat Phares, \* Phares begat Esron, \* Esron begat Ioram.

\* Ioram begat Ammadab, \* Ammadab begat Naasson, \* Naasson begat Salimon.

\* Salimon begat Boos of Rachab, \* Boos begat Obed of Ruth, \* Obed begat Jesse.

\* Jesse begat Dauid the kyng, \* Dauid the kyng begat Solomon, of her that was the wyfe of Aste.

\* Solomon begat Roboam, \* Roboam begat Abia, \* Abia begat Isa.

\* Isa begat Iosaphat, \* Iosaphat begat Ioram, \* Ioram begat Osi.

\* Osi begat Iotham, \* Iotham begat Achaz, \* Achaz begat Eschias.

- 21 The birth of Iesus Christe was on this wyse. 22 When as his mother Marie was betrothed to Joseph, before they came together, she was founde with chylde of the holy ghoost.
- 23 Then Joseph her husbande, being a righteous man, and not willing to make her a publique example, was minded to put her away.
- 24 But whyle he thought these thynges, behold, the angel of the Lord appeared vnto him in a dreame saying, Joseph thou sonne of Dauid, feare not to take vnto thee Marie thy wyfe: for that whiche is concoued in her, is of the holy ghoost.
- 25 She that bringe forth a soune, and thou shalt call his name \* Iesus: for he shall saue his people from their synnes.
- 26 (This was done, that it might be fulfilled, whiche was spoken of the Lord by the prophete saying,
- 27 \* Behold, a virgin shall be with chylde, and shall bringe forth a soune, and they shall call his name Emmanuel, whiche is by interpretation, God with vs.)
- 28 Then Joseph, beinge graced from sleepe,

A PAGE OF THE BISHOPS' BIBLE

(From "The Biblical World")

## PSALM 2:

1 Why do the Heathen so furiously rage together? and why do the people imagine a vayne thing?

2 The kynges of the earth stande vp: and the rulers take counsell together against god, and against his annointed.

2 Let vs breake [say they] their bondes a sunder: and cast away their cordes from vs.

4 He that dwelleth in heauen wyll laugh them to scorne: the Lorde wyll haue them in derision.

5 Then wyll he speake vnto them in his wrath: and he will astonie them with feare in his sore displeasure.

6 [Saying] euen I haue annointed [him] my kyng: vpon my holy hyll of Sion.

7 I wyll declare the decree, God sayde vnto me: thou art my sonne, this day I haue begotten thee.

8 Desire of me, and I wyll geue thee the heathen for thyne inheritaunce: and the vttermost partes of the earth for thy possession.

9 Thou shalt bruise them with a rod or iron: and breake them in peeces like a potters vessell.

10 Wherefore be you nowe wel aduised O ye kinges: be you learned ye [that are] iudges of the earth.

11 Serue ye God in feare: and reioyce ye with a trembling.

12 Kisse ye the sonne lest that he be angrye, and [so] ye perishe [from] the way, if his wrath be neuer so little kindled: blessed are all they that put their trust in hym.

## THE LORD'S PRAYER (Matt. 6):

9 O our father, which art in heauen, halowed be thy name.

10 Let thy kyngdome come. Thy wyll be done, as well in earth, as it is in heauen.

11 Geue vs this day our dayly breade.

12 And forgeue vs our dettes, as we forgeue our detters.

12 And leade vs not into temptation, but delyuer vs from euyll. For thyne is the kyngdome, and the power, and the glory, for euer, Amen.



## CHAPTER XVI

### THE RHEIMS NEW TESTAMENT AND THE DOUAY OLD TESTAMENT

ALL the versions of the English Bible that we have already considered were made by those who had more or less Protestant leaning. We now come to a version made by the Roman Catholics, who felt that the publicity given to the English Bible made it necessary for them to set forth a translation which should serve, to some extent at any rate, to counteract the Protestant influence. Just as Protestants had fled to the continent on the accession of Mary, so Catholics of prominence during Mary's reign fled to the continent early in the reign of Elizabeth. Some of these established English Colleges at Douay and Rheims.

In 1582 the New Testament appeared. It was translated from the Vulgate. It had occupied Gregory Martin, formerly of Oxford, three years and a half, and was revised by Cardinal Allen and Richard Bristow. The title-page was plain in design but very full:

The Nevv Testament of Iesvs Christ, translated faithfully into English, out of the authentical Latin, according to the best corrected copies of the same, diligently conferred vvith the Greeke and other editions in diuers languages: VVith Arguments of bookes and chapters, Annotations, and other necessarie helpes, for the better vnderstanding of the text, and specially for the discouerie of the Corruptions of diuers late translations, and for clearing the controuersies in religion of these daies: in the English Colledge of Rhemes.

[Here follow Latin quotations from the Psalms and from one of Augustine's tracts, with English translations.]

Printed at Rhemes by Iohn Fogny. 1582. Cum priuilegio.

On the back of the title-page was "The Censvre and approbation" and then followed a lengthy preface with this heading:

“The Preface to the Reader treating of these three points: of the translation of Holy Scriptvres into the vulgar tongues, and namely into English; of the causes why this new Testament is translated according to the auncient vulgar Latin text: & of the maner of translating the same.”

After the preface is “The signification or meaning of the Nvmbers and Markes vsed in this New Testament,” 1 page. Each chapter is followed by a lengthy annotation. At the end come: “A table of the Epistles and Gospels after the Romane vse vpon Sundaies, Holidaiies, and other principal daies of the yere,” 3½ pages; “An ample and particvlar table directing the reader to al Catholike truthes, deduced out of the holy Scriptures, and impugned by the Aduersaries,” 22½ pages; “The explication of certaine vvordes in this translation,” 1½ pages.

The following is the Lord’s Prayer, which in the margin is called “the Pater noster”:

Ovr Father which art in heaven, sanctified be thy name. Let thy Kingdom come. Thy wil be done, as in heauen, in earth also. Giue vs to-day our supersubstantial bread. And forgiue vs our dettes, as we also forgiue our detters. And leade vs not into tentation. But deliuer vs from euil. Amen.

The translation is characterized by very queer words and phrases, the Latin and Greek forms being retained in many cases. A cup is called a chalice; passover, pasche; and such words as the following are used: azymes, exprobate, obsecration, coinquination. The remembrance of this peculiarity will help in considering the preface to the King James Version in the next chapter. Some of the notes are very bitter, and Protestants are referred to as those who had cast “the holy to dogges and pearles to hogges.”

The Old Testament was published at Douay in two volumes 1609–1610, lack of funds preventing its earlier appearance. The title-page was as follows:

The Holie Bible Faithfvly translated into English ovt of the avthentical Latin. Diligently conferred with the Hebrew, Greeke, and other Editions in diuers languages. With Argvments of the Bookes, and Chapters: Annotations, Tables: and other helps, for better understanding of the text: for discouerie of Corruptions in some late translations: and for clearing Controversies in Religion.

By the English College of Doway. Haurietis aquas in gaudio de fontibus Saluatoris. Isaïæ 12. You shal draw waters in joy out of the Sauieurs fountaines.

Printed at Doway by Lavrence Kellam, at the signe of the holie Lambe. M. DC. IX.

After the title-page came the "Approbation," 1 page; "To the right vvelbeloved English reader grace and glorie in Iesvs Christ everlasting," 12 pages; "The svmme and partition of the Holie Bible with a brife note of the Canonical and Apocryphal Bookes," 6 pages.

The second volume commenced with a special preface to the Psalms of 12 pages, and at the end: a Table of Epistles, 1 page; Historical table of times, persons, and notable things of the canonical books of the Old Testament, 24 pages; "A particvlar table of the most principal thinges conteyned as wel in the holie text, as in the Annotations of both Tomes of the old Testament," 27 pages; the "Censura" of three English theologians, 1 page; a page of typographical corrections, beginning, "You may please (courteous reader) to amend the more especial errors happened in this Edition by reading thus."

The following is the translation of Psalm 2:

1 Why did the Gentiles rage, and peoples meditate vaine things?

2 The kings of the earth stood vp, and the princes came together in one against our Lord, and against his Christ.

3 Let vs breake their bondes a sunder: and let vs cast away their yoke from vs.

4 He that dwelleth in the heauens, shal laugh at them: and our Lord shal scorne them.

5 Then shal he speake to them in his wrath, & in his furie he shal truble them.

6 But I am appoynted kyng by him ouer Sion his holie hil, preaching his precept.

7 The Lord said to me, Thou art my Sonne, I this day haue begotten thee.

8 Aske of me, and I will geue thee the Gentiles, for thyne inheritance, and thy possession the endes of the earth.

9 Thou shalt rule them in a rod of yron, and as a potters vessel thou shalt breake them in peeces.

10 And now ye kings vnderstand: take instruction. you that iudge the earth.

11 Serue our Lord in feare: and reioyce to him with trembling.

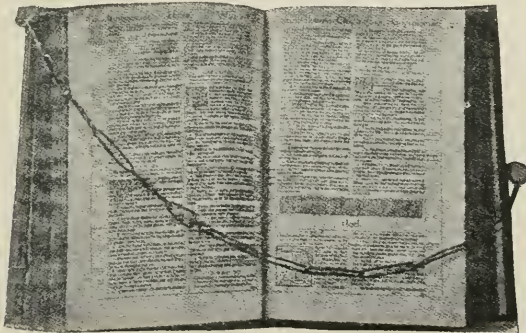
12 Apprehend discipline lest sometime our Lord be wrath, and you perish out of the iust way.

13 When his wrath shal burne in short time, blessed are al, that trust in him.

The complete Bible of the Rheims-Douay Version did not appear until 1633-1635, when it was published at Rouen. Since then there have been many changes and revisions, and the Catholic Bible today is very different from that of 1635.

The language of the Douay Old Testament is as strange as that of the Rheims New Testament. One example will suffice to show this. Some familiar verses from the 23rd Psalm (which is the 22d in the Vulgate) are rendered thus:

Our Lord ruleth me, and nothing shall be wanting to me: in place of pasture there he hath placed me. Upon the water of refection he hath brought me up: . . . Thou hast fattened my head with oil: and my chalice inebriating how goodly is it!



#### A CHAINED BIBLE

In the British and Foreign Bible Society Library. The Authorized Version, with its original iron chain



## CHAPTER XVII

### THE AUTHORIZED VERSION

**T**HE AUTHORIZED VERSION has been the great Bible of the English-speaking peoples of the world for more than three hundred years. It is also called the King James Version because its publication was undertaken at the command of that king. When he ascended the throne there were two strong parties in the church, the bishops and the Puritans. Two versions of the Bible were in common use, the Bishops' by the clergy, and the Geneva by the people. The attack made upon all Protestant versions of the Bible by the Rheims New Testament had started a lively conflict between Catholics and Protestants, and in 1589 William Fulke, a staunch Protestant, had printed the Bishops' Version and the Rheims Version side by side with the Catholic notes and his replies to them. The Puritans complained to James about things in the church, and James called a conference at Hampton Court Palace for January 14, 16, and 18, 1604. Among the questions discussed was that of Bible translation, and as an outcome of the conference it was decided to make a new translation from the Hebrew and Greek. By July 22, 1604, a selection of fifty-four of the best scholars had been made, and on that date the king sent a letter to Bancroft, Bishop of London, asking him to inform the other bishops and seek their aid in getting the benefit of suggestions from any who had special skill in Hebrew and Greek. Though the king mentioned fifty-four, it is only known that forty-seven actually took part in the work, and there is considerable doubt as to the identity of some of them. Several lists have been compiled and the list given below is perhaps as nearly correct as possible.

The workers were divided into six companies of which two met at Oxford, two at Cambridge, and two at West-

minster, each company dealing with a separate portion of the Bible. The whole was afterward reviewed in London by a committee appointed from the six companies, and finally by Bishop Bilson of Winchester and Dr. Miles Smith. The workers received no financial remuneration, but were promised preferment as occasion should arise—some actually were promoted, as will be seen in the notes about each reviser.

The first company met at Westminster and had the Pentateuch and historical books to 2 Kings. It was composed of:

† Dr. Lancelot Andrews (*chairman*), Dean of Westminster; afterward Bishop of Chichester, Ely, and Winchester in succession.

Dr. John Overall, Fellow of Trinity College, Cambridge; afterward Dean of St. Paul's, and Bishop of Lichfield and Coventry, and later of Norwich.

Dr. Adrian de Saravia, Prebendary of Canterbury.

Dr. Richard Clarke, a preacher at Canterbury.

Dr. John Layfield, Fellow of Trinity College, Cambridge.

Dr. R. Teigh, Archdeacon of Middlesex.

Mr. Burleigh, of Chelsea College, London,

Mr. Goeffrey King, Professor of Hebrew at Cambridge.

Mr. Richard Thomson, of Clare Hall, Cambridge.

Mr. William Bedwell, of St. John's College, Cambridge, a great Arabic scholar.

✓ The second company met at Cambridge and had Chronicles to the Song of Solomon. It was composed of:

Mr. Edward Lively (*chairman*), Professor of Hebrew at Cambridge. [Died 1605.]

Dr. John Richardson, Fellow of Emanuel College, Cambridge.

Dr. Lawrence Chaderton, Master of Emanuel College, Cambridge.

Mr. Francis Dillingham, Fellow of Christ's College, Cambridge.

Mr. Thomas Hartison, Vice-master of Trinity College, Cambridge.

Mr. Roger Andrews, Master of Jesus College, Cambridge (a brother of Bishop Andrews).

Dr. Robert Spalding, Professor of Hebrew at Cambridge.

Dr. Andrew Byng, Professor of Hebrew at Cambridge.

The third company met at Oxford and had Isaiah to Malachi. It was composed of:

Dr. John Hardinge (*chairman*), Professor of Hebrew and President of Magdalen College, Oxford.

Dr. John Rainolds, President of Corpus Christi College, Oxford. It was he who first suggested the revision at the Hampton Court Palace conference. [Died 1607.]

Dr. Thomas Holland, Rector of Exeter College, and Professor of divinity.

Dr. Richard Kilby, Rector of Lincoln College, and Professor of Hebrew.

Dr. Miles Smith, Prebendary of Hereford, afterward Bishop of Gloucester.

Dr. Richard Brett, Fellow of Lincoln College.

Mr. Richard Fairclough, Fellow of New College.

The fourth company met at Oxford and had the Gospels, Acts, and Revelation. It was composed of:

Dr. Thomas Ravis (*chairman*), Dean of Christ Church, Oxford, afterward Bishop of Gloucester, and later of London.

Dr. George Abbot, Dean of Winchester; afterward Bishop of Lichfield and Coventry, then of London, and later Archbishop of Canterbury.

Dr. Richard Edes, Dean of Worcester. [Died 1604.]

Dr. Giles Thompson, Dean of Windsor; afterward Bishop of Gloucester.

Sir Henry Saville, Provost of Eton; formerly tutor to Queen Elizabeth.

Dr. John Perin, Canon of Christ Church, Oxford, and Professor of Greek.

Dr. Ravens, Fellow of St. John's College.

Mr. John Harmer, Fellow of New College and Professor of Greek.

The fifth company met at Westminster and had the Epistles. It was composed of:

Dr. William Barlow (*chairman*), Dean of Chester; afterward Bishop of Rochester, and later of Lincoln.

Dr. Ralph Hutchinson, President of St. John's College, Oxford.

Dr. John Spencer, President of Corpus Christi College, Oxford.

Dr. Roger Fenton, Fellow of Pembroke Hall; later Prebendary of St. Paul's.

Mr. Michael Rabbett, Rector of St. Vedast, London.

Dr. Thomas Sanderson, Archdeacon of Rochester.

Mr. William Dakins, Fellow of Trinity College, Cambridge.

The sixth company met at Cambridge and had the Apocrypha. It was composed of:

Dr. John Duport (*chairman*), Prebendary of Ely; afterward Master of Jesus College, Cambridge.

Dr. William Branthwaite, Fellow of Emanuel College; afterward Master of Gonville and Caius College.

Dr. Jeremiah Radcliffe, Fellow of Trinity College.

Dr. Samuel Ward, of Emanuel College; afterward Master of Sidney Sussex College and Professor of divinity.

Mr. John Bois, Fellow of St. John's College; afterward Dean of Canterbury.

Mr. Robert Ward, Fellow of King's College, Cambridge.

Mr. Andrew Downes, Fellow of St. John's College and Professor of Greek.

The king drew up a set of instructions to govern them in their work, which are given by Fuller in his *Church History* as follows:

1 The ordinary Bible read in the Church, commonly called the *Bishops Bible*, to be followed, and as little altered as the Originall will permit.

2 The names of the Prophets, and the Holy Writers, with the other names in the text, to be retained as neer as may be accordingly as they are vulgarly used.

3 The old Ecclesiasticall words to be kept, *viz:* as the word [Church] not to be translated Congregation, &c.

4. When any word hath divers significations, that to be kept which hath been most commonly used, by the most eminent Fathers, being agreeable to the propriety of the place, and the analogie of faith.

5. The division of the Chapters to be altered either not at all, or as little as may be, if necessity so require.

6. No marginall notes at all to be affixed, but onely for the explanation of the Hebrew, or Greek words, which cannot without some circumlocution, so briefly and fitly be expressed in the text.

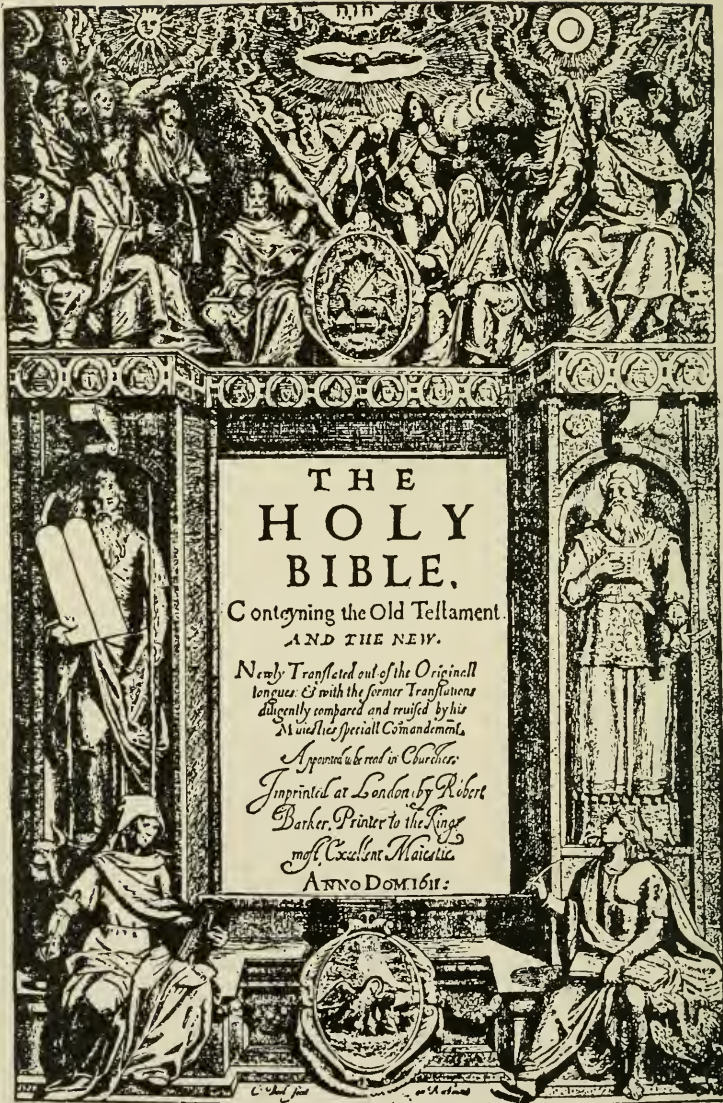
7. Such quotations of places to be marginally set down, as shall serve for the fit reference of one Scripture to another.

8. Every particular man of each company to take the same Chapter, or Chapters; and, having translated, or amended them severally by himself where he thinks good, all to meet together, conferre what they have done, and agree for their part what shall stand.

9. As one company hath dispatched any one Book in this manner, they shall send it to the rest, to be considered of seriously, and judiciously; for, His Majestie is very carefull in this point.

10. If any company, upon the review of the Book so sent, shall doubt, or differ upon any places, to send them word thereof, note the places, and therewithall send their reasons: to which if they consent not, the difference to be compounded at the General Meeting, which is to be of the chief persons of each company, at the end of the work.





TITLE-PAGE OF THE AUTHORIZED VERSION

11. When any place of special obscurity is doubted of, Letters to be directed by Authority, to send to any learned in the Land for his judgment in such a place.

12. Letters to be sent from every Bishop, to the rest of his Clergie, admonishing them of this Translation in hand; and to move, and charge as many as, being skilfull in the tongues, have taken pains in that kinde, to send his particular observations to the Company, either at *Westminster*, *Cambridge*, or *Oxford*.

13. The directours in each Company, to be the Deans of *Westminster*, and *Chester*, for that place, and the Kings Professours in the Hebrew, and Greek, in each Universitie.

14. These Translations to be used, when they agree better with the Text, than the Bishops Bible, viz: *Tindals*, *Matthews*, *Coverdales*, *Whitchurch*, *Geneva*.

Besides the said directions before mentioned, three or four of the most antient, and grave Divines in either of the Universities, not employed in translating, to be assigned by the Vice-Chancellor, upon conference with the rest of the Heads, to be Overseers of the Translations, as well Hebrew, as Greek, for the better observation of the fourth Rule above specified.

It has been supposed by some that the work was not actually begun until 1607, but there seems to be evidence that from the time of the appointment of the companies in 1604 the members were engaged upon it in some degree. Fuller says concerning the death of Mr. Lively, chairman of one of the Cambridge companies, in 1605:

The untimely death of Mr. *Edward Lively*, much weight of the work lying on his skill in the Oriental Tongues, happening about this time (*happy that servant whom his Master, when he cometh, findeth so doing*) not a little retarded their proceedings. However the rest vigorously, though slowly, proceeded in their hard, heavie, and holy task, nothing offended with the censures of the impatient people, condemning their delays, though indeed but due deliberation, for laziness.

In 1611 the new version was published, and concerning it Fuller says:

And now after long expectation, and greate desire came forth the new *Translation of the Bible* (most beautifully printed) by a *select* and *competent* number of Divines, appointed for that purpose, not being too many, lest one should trouble another; and yet many, lest many things might haply escape them.

It was indeed a most beautifully printed volume, as the writer can testify after an examination of the splendid

THE  
 FIRST BOOKE  
 OF MOSES,  
 called GENESIS.

CHAP. I.

The creation of Heauen and Earth, 1 of the light, 6 of the firmament, .9 of the earth separated from the waters, 11 and made fruitful, 14 of the Sunne, Moone, and Staeres, 20 of fish and fowle, 24 of beaſts and cattell, 25 of Man in the Image of God, 29 Also the appointment of food.

**I**n the beginning God created the heauen, and the earth. And the earth was without forme, and voyd, and darknesse was vpon the face of the deepe: and the Spirit of God moued vpon the face of the waters.

3 And God ſaid, Let there be light: and there was light.

4 And God ſaw the light, that it was good: and God diuided the light from the darkeneſſe.

5 And God called the light, Day, and the darkneſſe he called Night: and the Evening and the Morning were the firſt day.

6 And God ſaid, Let there be a firmament in the miſt of the waters: and let it diuide the waters from the waters.

7 And God made the firmament, and diuided the waters, which were vnder the firmament, from the waters, which were aboue the firmament: and it was ſo.

8 And God called the firmament, Heauen: and the Evening and the Morning were the ſecond day.

9 And God ſaid, Let the waters vnder the heauen be gathered together vnto one place, and let the dry land appeare: and it was ſo.

10 And God called the dry land, Earth, and the gathering together of the waters called ſee, Seas: and God ſaw that it was good.

11 And God ſaid, Let the Earth bring forth graſſe, the herbe yielding ſeed, and the fruit tree, yielding fruit after his kinde, whoſe ſeed is in it ſelfe, vpon the earth: and it was ſo.

12 And the earth brought forth graſſe, and herbe yielding ſeed after his kinde, and the tree yielding fruit, whoſe ſeed was in it ſelfe, after his kinde: and God ſaw that it was good.

13 And the Evening and the Morning were the third day.

14 And God ſaide, Let there bee lights in the firmament of the heauen, to diuide the day from the night: and let them bee for ſignes and for ſeaſons, and for dayes and yeeres.

15 And let them bee ſo: lights in the firmament of the heauen, to giue light vpon the earth: and it was ſo.

16 And God made two great lights: the greater light to rule the day, and the leſſer light to rule the night: he made the ſtaeres alſo.

17 And God ſet them in the firmament of the heauen, to giue light vpon the earth:

18 And to rule ouer the day, and ouer

\* Pſal. 116. 6. and 116. 7. and 114. 17. and 117. 24. Iſaie. 44. 3.

\* Gen. 1. 6.

\* Hebr. de- terminat. the light and the firmament the Earth, and the Evening was on the Morning.

\* Pſal. 116. 6. and 116. 7. and 114. 17. and 117. 24. Iſaie. 44. 3.

\* Hebr. E. m. p. m. p. m.

\* Iere. 5. 1. 25.

\* Pſal. 117. 7. and 116. 5. and 119. 8.

\* Hebr. ſem. de. g. e. a. e.

\* Deut. 4. 19. pſal. 116. 7.

\* Hebr. de. terminat. the day, and de. terminat. the night.

\* Hebr. for the rule of the day, &c.

\* Iere. 31. 15.



copy in the New York Library. It was printed by Robert Barker, who had had considerable experience in printing editions of the earlier versions. The title-page reads:

The Holy Bible, conteyning the old Testament, and the New. Newly translated out of the Originall tongues & with the former Translations diligently compared and reuised by his Maiesties speciall comandement. Appointed to be read in Churches. Imprinted at London by Robert Barker, Printer to the Kings most Excellent Maiestie. Anno Dom. 1611.

This was followed by the dedication to King James, which is usually printed in modern copies of the Authorized Version, and the "The Translators to the Reader," which is seldom printed now. It was written by Dr. Miles Smith, and contains both details of the work and replies to the arguments advanced by Romanists and "Brethren" against the translators' methods and results. Both are here reproduced in full.

#### THE EPISTLE DEDICATORIE

To the most high and mightie Prince, Iames by the grace of God King of Great Britaine, France and Ireland, Defender of the Faith, &c. The translators of The Bible, wish Grace, Mercie, and Peace, through Iesvs Christ our Lord.

Great and manifold were the blessings (most dread Soueraigne) which Almighty GOD, the Father of all Mercies, bestowed vpon vs the people of ENGLAND, when first he sent your Maiesties Royall person to rule and raigne ouer us. For whereas it was the expectation of many, who wished not well vnto our SION, that vpon the setting of that bright *Occidentall Starre* QUEEN ELIZABETH of most happy memory, some thicke and palpable cloudes of darknesse would so haue ouershadowed this land, that men should haue bene in doubt which way they were to walke, and that it should hardly be knowen, who was to direct the vnsetled State: the appearance of your MAIESTIE, as of the *Sunne* in his strength, instantly dispelled those supposed and surmised mists, and gaue vnto all that were well affected, exceeding cause of comfort; especially when we beheld the gouernment established in your HIGHNESSE, and your hopefull Seed, by an vndoubted Title, and this also accompanied with Peace and tranquillitie, at home and abroad.

But amongst all our Ioyes, there was no one that more filled our hearts, then the blessed continuance of the Preaching of GODS sacred word amongst vs, which is that inestimable treasure, which



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HOLY BIBLE

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TRANSLATED OUT OF THE ORIGINAL TONGUES:  
AND WITH THE FORMER TRANSLATIONS DILIGENTLY  
COMPARED AND REVISED



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excelleth all the riches of the earth, because the fruit thereof extendeth it selfe, not onely to the time spent in this transitory world, but directeth and disposeth men vnto that Eternall happinesse which is aboue in Heauen.

Then, not to suffer this to fall to the ground, but rather to take it vp, and to continue it in that state, wherein the famous predecessour of your HIGHNESSE did leaue it; Nay, to goe forward with the confidence and resolution of a man in maintaining the trueth of CHRIST, and propagating it farre and neere, is that which hath so bound and firmly knit the hearts of all your MAIESTIES loyall and Religious people vnto you, that your very Name is precious among them, their eye doeth behold you with comfort, and they blesse you in their hearts, as that sanctified person, who vnder GOD, is the immediate authour of their true happinesse. And this their contentment doeth not diminish or decay, but euery day increaseth and taketh strength, when they obserue that the zeale of your Maiestie towards the house of GOD, doth not slacke or goe backward, but is more and more kindled, manifesting it selfe abroad in the furthest parts of *Christendome*, by writing in defence of the Trueth, (which hath giuen such a blow vnto that man of Sinne, as will not be healed) and euery day at home, by Religious and learned discourse, by frequenting the house of God, by hearing the word preached, by cherishing the teachers therof, by caring for the Church as a most tender and louing nourcing Father.

There are infinite arguments of this right Christian and Religious affection in your MAIESTIE: but none is more forcible to declare it to others, then the vehement and perpetuated desire of the accomplishing and publishing of this Worke, which now with all humilitie we present vnto your MAIESTIE. For when your Highnesse had once out of deepe iudgment apprehended, how conuenient it was, That out of the Originall sacred tongues, together with comparing of the labours, both in our owne and other forreigne Languages, of many worthy men who went before vs, there should be one more exact Translation of the holy Scriptures into the *English tongue*; your MAIESTIE did neuer desist, to vrge and to excite those to whom it was commended, that the worke might be hastened, and that the businesse might be expedited in so decent a maner, as a matter of such importance might iustly require.

And now at last, by the Mercy of GOD, and the continuance of our Labours, it being brought vnto such a conclusion, as that we haue great hope that the Church of *England* shall reape good fruit thereby; we hold it our duety to offer it to your MAIESTIE, not onely as to our King and Soueraigne, but as to the principall mouer and Author of the Worke. Humbly crauing of your most Sacred Maiestie, that since things of this quality haue euer bene subject to the censures of ill meaning and discontented persons,

it may receiue approbation and Patronage from so learned and iudicious a Prince as your Highnesse is, whose allowance and acceptance of our Labours, shall more honour and incourage vs, then all the calumniations and hard interpretations of other men shall dismay vs. So that, if on the one side we shall be traduced by Popish persons at home or abroad, who therefore will maligne vs, because we are poore Instruments to make Gods holy Trueth to be yet more and more knowen vnto the people, whom they desire still to keepe in ignorance and darknesse: or if on the other side, we shall be maligned by selfe-conceited brethren, who runne their owne wayes, and giue liking vnto nothing but what is framed by themselues, and hammered on their Anuile; we may rest secure, supported within by the trueth and innocencie of a good conscience, hauing walked the wayes of simplicitie and integritie, as before the Lord; And sustained without, by the powerfull Protection of your Maiesties grace and fauour, which will euer giue countenance to honest and Christian endeouours, against bitter censures; and vncharitable imputations.

The LORD or Heauen and earth blesse your Maiestie with many and happy dayes, that as his Heauenly hand hath enriched your Highnesse with many singular, and extraordinary Graces; so you may be the wonder of the world in this later age,  
 for happinesse and true felicitie, to the honour of that  
 Great GOD, and the good of his Church, through  
 JESVS CHRIST our Lord and onely Sauour.

#### THE TRANSLATORS TO THE READER

Zeale to promote the common good, whether it be by deuising any thing our selues, or reuising that which hath bene laboured by others, deserueth certainly much respect and esteeme, but yet findeth but cold intertainment in the world. It is welcommed with suspicion in stead of loue and with emulation in stead of thanks: and if there be any hole left for cauill to enter, (and cauill, if it doe not finde a hole, will make one) it is sure to bee misconstrued, and in danger to be condemned. This will easily be granted by as many as know story, or haue any experience. For, was there euer any thing projected, that sauoured any way of newnesse or renewing, but the same endured many a storme of gaine-saying, or opposition? A man would thinke that Ciuilitie, wholesome Lawes, learning and eloquence, Synods and Church-maintenance, (that we speake of no more things of this kinde) should be as safe as a Sanctuary, and out of shot, as they say, that no man would lift vp the heele, no, nor dogge mooue his tongue against the motioners of them. For by the first, we are distinguished from bruit-beasts led with sensualitie: By the second, we are bridled and restrained from outragious behauiour, and from doing of iniuries, whether by fraud or by violence: By the third, we are

enabled to informe and reforme others, by the light and feeling that we haue attained vnto our selues: Briefly, by the fourth being brought together to a parle face to face, we sooner compose our differences then by writings, which are endlesse: And lastly, that the Church be sufficiently prouided for, is so agreeable to good reason and conscience, that those mothers are holden to be lesse cruell, that kill their children assoone as they are borne, then those noursing fathers and mothers (wheresoeuer they be) that withdraw from them who hang vpon their breasts (and vpon whose breasts againe themselues doe hang to receiue the Spirituall and sincere milke of the word) liuelyhood and support fit for their estates. Thus it is apparent, that these things which we speake of, are of most necessary vse, and therefore, that none, either without absurditie can speake against them, or without note of wickednesse can spurne against them.

Yet for all that, the learned know that certaine worthy men haue bene brought to vntimely death for none other fault, but for seeking to reduce their Country-men to good order and discipline: and that in some Common-weales it was made a capitall crime, once to motion the making of a new Law for the abrogating of an old, though the same were most pernicious: And that certaine, which would be counted pillars of the State, and paternes of Vertue and Prudence, could not be brought for a long time to giue way to good Letters and refined speech, but bare themselues as auerse from them, as from rocks or boxes of poison: And fourthly, that hee was no babe, but a great clearke, that gaue foorth (and in writing to remaine to posteritie) in passion peradventure, but yet he gaue foorth, that hee had not seene any profit to come by any Synode, or meeting of the Clergie, but rather the contrary: And lastly, against Church-maintenance and allowance, in such sort, as the Embassadors and messengers of the great King of Kings should be furnished, it is not vnknown what a fiction or fable (so it is esteemed, and for no better by the reporter himselve, though superstitious) was deuised: Namely, that at such time as the professours and teachers of Christianitie in the Church of Rome, then a true Church, were liberally endowed, a voyce forsooth was heard from heauen, saying: Now is poison powred down into the Church, &c. Thus not only as oft as we speake, as one saith, but also as oft as we do any thing of note or consequence, we subiect our selues to euer ones censure, and happy is he that is least tossed vpon tongues; for vtterly to escape the snatch of them it is impossible. If any man conceit, that this is the lot and portion of the meaner sort onely, and that Princes are priuiledged by their high estate, he is deceiued. As *the sword deuoureth aswell one as the other*, as it is in *Samuel*; nay as the great Commander charged his souldiers in a certaine battell, to strike at no part of the enemy, but at the face; And as the King of Syria



commanded his chiefe Captaines *to fight neither with small nor great, saue onely against the King of Israel:* so it is too true, that Enuie striketh most spitefully at the fairest, and at the chiefest. *Dauid* was a worthy Prince, and no man to be compared to him for his first deedes, and yet for as worthy an acte as euer he did (euen for bringing backe the Arke of God in solemnitie) he was scorned and scoffed at by his owne wife. *Solomon* was greater then *Dauid*, though not in vertue, yet in power: and by his power and wisdom he built a Temple to the LORD, such a one as was the glory of the land of Israel, and the wonder of the whole world. But was that his magnificence liked of by all? We doubt of it. Otherwise, why doe they lay it in his sonnes dish, and call vnto him for || easing of the burden, *Make, they say, the grieuous seruitude of thy father, and his sore yoke, lighter.* Belike he had charged them with some leuies, and troubled them with some cariages; Hereupon they raise vp a tragedie, and wish in their heart the Temple had neuer bene built. So hard a thing it is to please all, euen when we please God best, and doe seeke to approue our selues to euery ones conscience.

If wee will descend to later times, wee shall finde many the like examples of such kind, or rather vnkind acceptance. The first Romane Emperour did neuer doe a more pleasing deed to the learned, nor more profitable to posteritie for conseruing the record of times in true supputation; then when he corrected the Calender, and ordered the yeere according to the course of the Sunne: and yet this was imputed to him for noueltie, and arrogancie, and procured to him great obloquie. So the first Christened Emperour (at the leastwise that openly professed the faith himselfe, and allowed others to doe the like) for strengthening the Empire at his great charges, and prouiding for the Church, as he did, got for his labour the name *Pupillus*, as who would say, a wastefull Prince, that had neede of a Guardian, or ouerseer. So the best Christened Emperour, for the loue that he bare vnto peace, thereby to enrich both himselfe and his subiects, and because he did not seeke warre but find it, was iudged to be no man at armes, (though in deed he excelled in feates of chialrie, and shewed so much when he was prouoked) and condemned for giuing himselfe to his ease, and to his pleasure. To be short, the most learned Emperour of former times, (at the least, the greatest politician) what thanks had he for cutting off the superfluities of the lawes, and digesting them into some order and method? This, that he hath been blotted by some to bee an Epitomist, that is one that extinguished worthy whole volumes, to bring his abridgements into request. This is the measure that hath been rendred to excellent Princes in former times, euen, *Cum benè facerent, malè audire,* For their good deedes to be euill spoken of. Neither is there any likelihood, that enuie and malignitie died, and were buried with the ancient. No, no, the reproofe of *Moses* taketh

hold of most ages; *You are risen vp in your fathers stead, an increase of sinfull men. What is that that hath been done? that which shall be done: and there is no new thing vnder the Sunne,* saith the wiseman: and *S. Steuen, As your fathers did, so doe you.* This, and more to this purpose, His Maiestie that now reigneth (and long, and long may he reigne, and his offspring for euer, *Himselfe and children, and childrens children alwayes*) knew full well, according to the singular wisdom giuen vnto him by God, and the rare learning and experience that he hath attained vnto; namely that whosoever attempteth any thing for the publike (specially if it pertaine to Religion, and to the opening and clearing of the word of God) the same setteth himselfe vpon a stage to be glouted vpon by euery euil eye, yea, he casteth himselfe headlong vpon pikes, to be gored by euery sharpe tongue. For he that medleth with mens Religion in any part, medleth with their custome, nay, with their freehold; and though they finde no content in that which they haue, yet they cannot abide to heare of altering. Notwithstanding his Royall heart was not daunted or discouraged for this or that colour, but stood resolute, *as a statue immouable, and an anuile not easie to be beaten into plates,* as one sayth; he knew who had chosen him to be a Souldier, or rather a Captaine, and being assured that the course which he intended made much for the glory of God, & the building vp of his Church, he would not suffer it to be broken off for whatsoever speaches or practises. It doth certainly belong vnto Kings, yea, it doth specially belong vnto them, to haue care of Religion, yea to know it aright, yea to professe it zealously, yea to promote it to the vttermost of their power. This is their glory before all nations which meane well, and this will bring vnto them a farre most excellent weight of glory in the day of the Lord Iesus. For the Scripture saith not in vaine, *Them that honor me, I will honor,* neither was it a vaine word that *Eusebius* deliuered long agoe, that pietie towards God was the weapon, and the onely weapon that both preserued *Constantines* person, and auenged him of his enemies.

But now what pietie without trueth? what trueth (what sauing trueth) without the word of God? what word of God (whereof we may be sure) without the Scripture? The Scriptures we are commanded to search. *Ioh. 5.39. Esa 8.20.* They are commended that searched & studied them. *Act. 17.11 and 8.28,29.* They are reprobued that were vnskillful in them, or slow to beleeuie them. *Mat. 22.29. Luk. 24.25.* They can make vs wise vnto saluation. *2 Tim. 3.15.* If we be ignorant, they will instruct vs; if out of the way, they will bring vs home; if our of order, they will reforme vs; if in heauines, comfort vs; if dull, quicken vs; if colde, inflame vs. *Tolle, lege, Tolle, lege,* Take vp and read, take vp and read the Scriptures, (for vnto them was the direction) it was said vnto *S. Augustine* by a supernaturall voyce. *Whatsoever is in the Scriptures, beleeuie me,* saith the same *S. Augustine,*

is high and diuine; there is verily trueth, and a doctrine most fit for the refreshing and renewing of mens mindes, and truly so tempered, that euery one may draw from thence that which is sufficient for him, if hee come to draw with a deuout and pious minde, as true Religion requireth. Thus S. Augustine. And S. Hierome: *Ana scripturas, & amabit te sapientia &c.* Loue the Scriptures, and wisdom will loue thee. And S. Cyrill against *Iulian*: *Euen boyes that are bred vp in the Scriptures, become most religious, &c.* But what mention wee three or foure vses of the Scripture, whereas whatsoever is to be beleued or practised, or hoped for, is contained in them? or three or foure sentences of the Fathers, since whosoever is worthy the name of a Father, from Christs time downward, hath likewise written not onely of the riches, but also of the perfection of the Scripture? *I adore the fulnesse of the Scripture*, saith *Tertullian* against *Hermogenes*. And, againe, to *Apelles* an Heretike of the like stampe, he saith; *I doe not admit that which thou bringest in (or concludest) of thine owne (head or store, de tuo) without Scripture.* So Saint *Iustin Martyr* before him; *Wee must know by all meanes*, saith hee, *that it is not lawfull (or possible) to learne (any thing) of God or of right pietie, saue onely out of the Prophets, who teach vs by diuine inspiration.* So Saint *Basill* after *Tertullian*, *It is a manifest falling away from the Faith, and a fault of presumption, either to reiect any of those things that are written, or to bring in (vpon the head of them ερεώγιον) any of those things that are not written.* Wee omit to cite to the same effect, S. *Cyril B. of Hierusalem* in his 4. *Cataches*. Saint *Hierome* against *Heluidius*, Saint *Augustine* in his 3. booke against the letters of *Petilian*, and in very many other places of his workes. Also we forebeare to descend to latter Fathers, because wee will not wearie the reader. The Scriptures then being acknowledged to bee so full and so perfect, how can wee excuse our selues of negligence, if we doe not studie them, of curiositie, if we be not content with them? Men talke much of *επεδίωγη*, how many sweete and godly things it had hanging on it; of the Philosophers stone, that it turneth copper into gold; of *Cornu-copia*, that it had all things necessary for foode in it; of *Panaces* the herbe, that it was good for all diseases; of *Catholicon* the drugges, that it is in stead of all purges; of *Vulcans* armour, that it was an armour of prooffe against all thrusts, and all blowes, &c. Well, that which they falsly or vainly attributed to these things for bodily good, wee may iustly and with full measure ascribe vnto the Scripture, for spirituall. It is not onely an armour, but also a whole armourie of weapons, both offensiue and defensiue; whereby we may saue our selues and put the enemy to flight. It is not an herbe, but a tree, or rather a whole paradise of trees of life, which bring forth fruit euery moneth, and the fruit thereof is for meate, and the leaues for medicine. It is not a pot of *Manna* or a cruse of oyle, which were for memorie only, or for a meales meate or two, but as it were a showre of

heauenly bread sufficient for a whole host, be it neuer so great; and as it were a whole cellar full of oyle vessels; whereby all our necessities may be prouided for, and our debts discharged. In a word, it is a Panary of wholesome foode, against fenowed traditions; a Physions-shop (Saint *Basill* calleth it) of preseruatiues against poisoned heresies; a Pandect of profitable lawes, against rebellious spirits; a treasure of most costly iewels, against beggarly rudiments; Finally a fountaine of most pure water springing vp vnto euerlasting life. And what maruaile? The originall thereof being from heauen, not from earth; the authour being God, not man; the enditer, the holy spirit, not the wit of the Apostles or Prophets; the Pen-men such as were sanctified from the wombe, and endewed with a principall portion of Gods spirit; the matter, veritie, pietie, puritie, vprightnesse; the forme, Gods word, Gods testimonie, Gods oracles, the word of trueth, the word of saluation, &c. the effects, light of vnderstanding, stablenesse of perswasion, repentance from dead workes, newnesse of life, holinesse, peace, ioy in the holy Ghost; lastly, the end and reward of the studie thereof, fellowship with the Saints, participation of the heauenly nature, fruition of an inheritance immortall, vndefiled, and that neuer shall fade away: Happie is the man that delighteth in the Scripture, and thrise happie that meditateth in it day and night.

But how shall men meditate in that, which they cannot understand? How shall they vnderstand that which is kept close in an vnknown tongue? as it is written, *Except I know the power of the voyce, I shall be to him that speaketh, a Barbarian, and he that speaketh, shalbe a Barbarian to me.* The Apostle excepteth no tongue; not Hebrew the ancientest, not Greeke the most copious, not Latine the finest. Nature taught a naturall man to confesse, that all of vs in those tongues which wee doe not vnderstand, are plainly deafe; wee may turne the deafe eare vnto them. The *Scythian* counted the *Athenian*, whom he did not vnderstand, barbarous: so the *Romane* did the *Syrian*, and the *Iew*, (euen S. Hierome himselfe calleth the Hebrew tongue barbarous, belike because it was strange to so many) so the Emperour of *Constantinople* calleth the *Latine* tongue, barbarous, though Pope *Nicolas* do storne at it: so the *Iewes* long before *Christ*, called all other nations, *Lognazim*, which is little better then barbarous. Therefore as one complaineth, that alwayes in the Senate of *Rome*, there was one or other that called for an interpreter: so lest the Church be driuen to the like exigent, it is necessary to haue translations in a readinesse. Translation it is that openeth the window, to let in the light; that breaketh the shell, that we may eat the kernel; that putteth aside the curtaine, that we may looke into the most Holy place; that remooueth the couer of the well, that wee may come by the water, euen as Iacob rolled away the stone, from the mouth of the well, by which meanes the flockes of *Laban* were watered. Indeede without translation into the vulgar tongue,



the vnlearned are but like children at *Iacobs* well (which was deepe) without a bucket or some thing to draw with: or as that person mentioned by *Esay*, to whom when a sealed booke was deliuered, with this motion, *Reade this, I pray thee*, hee was faine to make this answere, *I cannot, for it is sealed.*

While God would be knowen onely in *Iacob*, and haue his Name great in *Israel*, and in none other place, while the dew lay on *Gideons* fleece onely, and all the earth besides was drie; then for one and the same people, which spake all of them the language of *Canaan*, that is, *Hebrewew*, one and the same originall in *Hebrew* was sufficient. But when the fulnesse of time drew neere, that the Sunne of righteousness, the Sonne of God should come into the world, whom God ordeined to be a reconciliation through faith in his blood, not of the *Iew* onely, but also of the *Greeke*, yea, of all them that were scattered abroad; then loe, it pleased the Lord to stirre vp the spirit of a *Greeke* Prince (*Greeke* for descent and language) euen of *Ptolome Philadelph* King of *Egypt*, to procure the translating of the Booke of God out of *Hebrew* into *Greeke*. This is the translation of the *Seuentie* Interpreters, commonly so called, which prepared the way for our Sauour among the Gentiles by written preaching, as *Saint Iohn Baptist* did among the *Iewes* by vocall. For the *Grecians* being desirous of learning, were not wont to suffer bookes of worth to lye moulding in Kings Libraries, but had many of their seruants, ready scribes, to copie them out, and so they were dispersed and made common. Againe, the *Greeke* tongue was wellknown and made familiar to most inhabitants in *Asia*, by reason of the conquest that there the *Grecians* had made, as also by the Colonies, which thither they had sent. For the same causes also it was well vnderstood in many places of *Europe*, yea, and of *Affrike* too. Therefore the word of God being set foorth in *Greeke*, becommeth hereby like a candle set vpon a candlesticke, which giueth light to all that are in the house, or like a proclamation sounded foorth in the market place, which most men presently take knowledge of; and therefore that language was fittest to containe the Scriptures, both for the first Preachers of the Gospel to appeale vnto for witness, and for the learners also of those times to make search and triall by. It is certaine, that that Translation was not so sound and so perfect, but that it needed in many places correction, and who had bene so sufficient for this worke as the Apostles or Apostolike men? Yet it seemed good to the holy Ghost and to them, to take that which they found, (the same being for the greatest part true and sufficient) rather then by making a new, in that new world and greene age of the Church, to expose themselues to many exceptions and cauillations, as though they made a Translation to serue their owne turne, and therefore bearing witness to themselues, their witness not to be regarded. This may be supposed to bee some cause, why the Translation of the *Seuentie* was allowed to passe

for currant. Notwithstanding, though it was commended generally, yet it did not fully content the learned, no not of the *Iewes*. For not long after *Christ*, *Aquila* fell in hand with a new Translation, and after him *Theodotion*, and after him *Symmachus*: yea, there was a fift and a sixt edition, the Authours whereof were not knowen. These with the *Seuentie* made vp the *Hexapla*, and were worthily and to great purpose compiled together by *Origen*. Howbeit the Edition of the *Seuentie* went away with the credit, and therefore not onely was placed in the midst by *Origen* (for the worth and excellencie thereof aboue the rest, as *Epiphanius* gathereth) but also was vsed by the *Greeke* fathers for the ground and foundation of their Commentaries. Yea, *Epiphanius* aboue named doeth attribute so much vnto it, that he holdeth the Authours thereof not onely for Interpreters, but also for Prophets in some respect: and *Iustinian* the Emperour enioyning the *Iewes* his subjects to vse specially the Translation of the *Seuentie*, rendreth this reason thereof, because they were as it were enlightened with propheticall grace. Yet for all that, as the *Egyptians* are said of the Prophet to bee men and not God, and their horses flesh and not spirit: so it is euident, (and Saint *Hierome* affirmeth as much) that the *Seuentie* were *Interpreters*, they were not Prophets; they did many things well, as learned men; but yet as men they stumbled and fell, one while through ouersight, another while through ignorance, yea, sometimes they may be noted to adde to the Originall, and sometimes to take from it; which made the Apostles to leaue them many times, when they left the *Hebrew*, and to deliuer the sence thereof according to the trueth of the word, as the spirit gaue them vtterance. This may suffice touching the *Greeke* Translations of the old Testament.

There were also within a few hundreth yeers after *CHRIST*, translations many into the Latine tongue: for this tongue also was very fit to conuey the Law and the Gospel by, because in those times very many Countreys of the West, yea of the South, East and North, spake or vnderstood Latine, being made Prouinces to the *Romanes*. But now the Latine Translations were too many to be all good, for they were infinite (*Latini Interpretes nullo modo numerari possunt*, saith *S. Augustine*.) Againe they were not out of the *Hebrew* fountaine (wee speake of the *Latine* Translations of the Old Testament) but out of the *Greeke* streame, therefore the *Greeke* being not altogether cleare, the Latine deriued from it must needs be muddie. This moued *S. Hierome* a most learned father, and the best linguist without controuersie, of his age, or of any that went before him to undertake the translating of the Old Testament, out of the very fountaines themselues; which hee performed with that euidence of great learning, iudgement, industrie and faithfulness, that he hath for euer bound the Church vnto him, in a debt of speciall remembrance and thankfulnessse.

Now though the Church were thus furnished with *Greeke* and *Latine* Translations, euen before the faith of *CHRIST* was generally

embraced in the Empire: (for the learned know that euen in S. *Hieromes* time, the Consul of *Rome* and his wife were both Ethnicks, and about the same time the greatest part of the Senate also) yet for all that the godly-learned were not content to haue the Scriptures in the Language which themselues vnderstood, *Greeke* and *Latine*, (as the good Lepers were not content to fare well themselues, but acquainted their neighbours with the store that God had sent, that they also might prouide for themselues) but also for the behoofe and edifying of the vnlearned which hungred and thirsted after Righteousnesse, and had soules to be saued aswel as they, they prouided Translations into the vulgar for their Countrymen, insomuch that most nations vnder heauen did shortly after their conuersion, heare CHRIST speaking vnto them in their mother tongue, not by the voyce of their Minister onely, but also by the written word translated. If any doubt hereof, he may be satisfied by examples enough, if enough wil serue the turne. First, S. *Hierome* saith, *Multarum gentiū linguīs Scriptura antè translata, docet falsa esse quæ addita sunt, &c. i. The Scripture being translated before in the languages of many Nations, doth shew that those things that were added (by Lucian or Hesychius) are false.* So S. *Hierome* in that place. The same *Hierome* elsewhere affirmeth that he, the time was, had set forth the translation of the *Seuenty*, *sux̄ linguæ hominibus, i. for his countrey men of Dalmatia.* Which words not only *Erasmus* doth vnderstand to purport, that S. *Hierome* translated the Scripture into the *Dalmatian* tongue, but also *Sixtus Senensis*, and *Alphonsus a Castro* (that we speake of no more) men not to be excepted against by them of *Rome*, doe ingenuously confesse as much. So, S. *Chrysostome* that liued in S. *Hieromes* time, giueth euidence with him: *The doctrine of S. Iohn (saith he) did not in such sort (as the Philosophers did) vanish away: but the Syrians, Egyptians, Indians, Persians, Ethiopians, and infinite other nations being barbarous people, translated it into their (mother) tongue, and haue learned to be (true) Philosophers, he meaneth Christians.* To this may be added *Theodorit*, as next vnto him, both for antiquitie, and for learning. His words be these, *Euery Countrey that is vnder the Sunne, is full of these wordes (of the Apostles and Prophets) and the Hebrew tongue (he meaneth the Scriptures in the Hebrew tongue) is turned not onely into the Language of the Grecians, but also of the Romanes, and Egyptians, and Persians, and Indians, and Armenians, and Scythians, and Sauromatians, and brieftly into all the Languages that any Nation vseth.* So he. In like maner, *Vlpilas* is reported by *Paulus Diaconus* and *Isidar* (and before them by *Sozomen*) to haue translated the Scriptures into the *Gothicke* tongue: *Iohn* Bishop of *Siuil* by *Vasseus*, to haue turned them into *Arabicke*, about the yeere of our Lord 717: *Beda* by *Cistertiensis*, to haue turned a great part of them into *Saxon*: *Efnard* by *Trithemius*, to haue abridged the French Psalter, as *Beda* had done the *Hebrew*, about the yeere 800: King *Alured* by

the said *Cisterciensis* to haue turned the Psalter into *Saxon*: *Methodius* by *Auentinus* (printed at *Ingolstad*) to haue turned the Scriptures into || *Sclauonian*: *Valdo*, Bishop of *Frising* by *Beatus Rhenanus*, to haue caused about that time, the Gospels to be translated into *Dutch-rithme*, yet extant in the Library of *Corbinian*: *Valdus*, by diuers to haue turned them himself, or to haue gotten them turned into *French*, about the yeere 1160: *Charles* the 5. of that name, surnamed *The wise*, to haue caused them to be turned into *French*, about 200. yeeres after *Valdus* his time, of which translation there be many copies yet extant, as witnesseth *Beroaldus*. Much about that time, euen in our King *Richard* the seconds dayes, *Iohn Treuisa* translated them into *English*, and many *English* Bibles in written hand are yet to be seene with diuers, translated as it is very probable, in that age. So the *Syrian* translation of the New Testament is in most learned mens Libraries, of *Widminstadius* his setting forth, and the Psalter in *Arabicke* is with many, of *Augustinus Nebiensis* setting foorth. So *Postel* affirmeth, that in his trauaile he saw the Gospels in the *Ethiopian* tongue; And *Ambrose Thesius* alleageth the Psalter of the *Indians*, which he testifieth to haue bene set forth by *Potken* in *Syrian* characters. So that, to haue the Scriptures in the mother-tongue is not a quaint conceit lately taken vp, either by the Lord *Cromwell* in *England*, or by the Lord *Radeuil* in *Polonie*, or by the Lord *Vngnadius* in the Emperours dominion, but hath bene thought vpon, and put in practise of old, euen from the first times of the conuersion of any Nation; no doubt, because it was esteemed most profitable, to cause faith to grow in mens hearts the sooner, and to make them to be able to say with the words of the Psalme, *As we haue heard, so we haue seene*.

Now the Church of Rome would seeme at the length to beare a motherly affection towards her children, and to allow them the Scriptures in their mother tongue: but indeed it is a gift, not deseruing to be called a gift, an vnprofitable gift: they must first get a Licence in writing before they may vse them, and to get that, they must approue themselues to their Confessor, that is, to be such as are, if not frozen in the dregs, yet sowed with the leauen of their superstition. Howbeit, it seemed too much to *Clement the 8* that there should be any Licence granted to haue them in the vulgar tongue, and therefore he ouerruleth and frustrateth the grant of *Pius* the fourth. So much are they afraid of the light of the Scripture, (*Lucifugæ Scripturarum*, as *Tertullian* speaketh) that they will not trust the people with it, no not as it is set foorth by their owne sworne men, no not with the Licence of their owne Bishops and Inquisitors. Yea, so vnwilling they are to communicate the Scriptures to the peoples vnderstanding in any sort, that they are not ashamed to confesse, that wee forced them to translate it into *English* against their wills. This seemeth to argue a bad cause, or a bad conscience, or both. Sure we are, that it is



not he that hath good gold, that is afraid to bring it to the touchstone, but he that hath the counterfeit; neither is it the true man that shunneth the light, but the malefactor, lest his deedes should be reprov'd: neither is it the plaine dealing Merchant that is vnwilling to haue the waights, or the meteyard brought in place, but he that vseth deceit. But we will let them alone for this fault, and returne to translation.

Many mens mouths haue bene open a good while (and yet are not stopped) with speeches about the Translation so long in hand, or rather perusals of Translations made before: and aske what may be the reason, what the necessitie of the employment: Hath the Church bene deceiued, say they, all this while? Hath her sweet bread bene mingled with leauen, her siluer with drosse, her wine with water, her milke with lime? (*Lacte gypsum malè miscetur*, saith *S. Ireney*.) We hoped that we had bene in the right way, that we had had the Oracles of God deliuered vnto vs, and that though all the world had cause to be offended and to complaine, yet that we had none. Hath the nurse holden out the breast, and nothing but winde in it? Hath the bread bene deliuered by the fathers of the Church, and the same proued to be *lapidosus*, as *Seneca* speaketh? What is it to handle the word of God deceitfully, if this be not? Thus certaine brethren. Also the aduersaries of *Iudah* and *Hierusalem*, like *Sanballat* in *Nehemiah*, mocke, as we heare, both at the worke and workemen, saying: *What doe these weake Iewes, &c. will they make the stones whole againe out of the heapes of dust which are burnt? although they build, yet if a foxe goe vp, he shall euen breake downe their stony wall.* Was their Translation good before? Why doe they now mend it? Was it not good? Why then was it obtruded to the people? Yea, why did the Catholicks (meaning Popish *Romanists*) alwayes goe in ieopardie, for refusing to goe to heare it? Nay, if it must be translated into English, Catholicks are fittest to doe it. They haue learning, and they know when a thing is well, they can *manum de tabulâ*. Wee will answere them both briefly: and the former, being brethren, thus, with *S. Hierome*, *Damnamus veteres? Minimè, sed post priorum studia in domo Domini quod possumus laboramus.* That is, *Doe we condemn the ancient? In no case: but after the endeuours of them that were before vs, wee take the best paines we can in the house of God.* As if hee said, Being prouoked by the example of the learned that liued before my time, I haue thought it my duetie, to assay whether my talent in the knowledge of the tongues, may be profitable in any measure to Gods Church, lest I should seeme to haue laboured in them in vaine, and lest I should be thought to glory in men, (although ancient), about that which was in them. This *S. Hierome* may be thought to speak.

And to the same effect say wee, that we are so farre off from condemning any of their labours that traueiled before vs in this kinde, either in this land or beyond sea, either in King *Henries*

time, or King *Edwards* (if there were any translation, or correction of a translation in his time) or Queene *Elizabeths* of euer-renowned memorie, that we acknowledge them to haue beene raised vp of God, for the building and furnishing of his Church, and that they deserue to be had of vs and of posteritie in euerlasting remembrance. The Iudgement of *Aristotle* is worthy and well known: *If Timotheus had not bene, we had not had much sweet musicke; but if Phrynys (Timotheus his master) had not beene, wee had not had Timotheus.* Therefore blessed be they, and most honoured be their name, that breake the yce, and giueh onset vpon that which helpeth forward to the sauing of soules. Now what can bee more available thereto, then to deliuer Gods booke vnto Gods people in a tongue which they vnderstand? Since of an hidden treasure, and of a fountaine that is sealed, there is no profit, as *Ptolomee Philadelph* wrote to the Rabbins or masters of the Iewes, as witnesseth *Epiphanius*: and as *S. Augustine* saith; *A man had rather be with his dog then with a stranger* (whose tongue is strange vnto him.) Yet for all that, as nothing is begun and perfited at the same time, and the later thoughts are thought to be the wiser: so, if we building vpon their foundation that went before vs, and being holpen by their labours, doe endeouour to make that better which they left so good, no man, we are sure, hath cause to mislike vs; they, we perswade our selues, if they were aliuie, would thanke vs. The vintage of *Abiezer*, that strake the stroake; yet the gleaning of grapes of *Ephraim* was not to be despised. See *Iudges 8. verse 2.* *Ioash* the king of *Israel* did not satisfie himselfe, till he had smitten the ground three times; and yet hee offended the Prophet, for giuing ouer then. *Aquila*, of whom wee spake before, translated the Bible as carefully, and as skilfully as he could; and yet he thought good to goe ouer it againe, and then it got the credit with the Iewes, to be called *κατα ἀκριβειαν*, that is, accurately done, as Saint *Hierome* witnesseth. How many bookes of profane learning haue bene gone ouer againe and againe, by the same translators, by others? Of one and the same booke of *Aristotles Ethikes*, there are extant not so few as sixe or seuen seuerall translations. Now if this cost may bee bestowed vpon the goord, which affordeth vs a little shade, and which to day flourisheth but to morrow is cut downe; what may we bestow, nay what ought we not to bestow vpon the Vine, the fruite whereof maketh glad the conscience of man, and the stemme whereof abideth for euer? And this is the word of God, which we translate. *What is the chaffe to the wheat, saith the Lord? Tanti vitreum, quanti verum margaritum* (saith *Tertullian*.) if a toy of glasse be of that reckoning with vs, how ought wee to value the true pearle? Therefore let no mans eye be euill, because his Maiesties is good; neither let any be griued, that wee haue a Prince that seeketh the increase of the spirituall wealth of *Israel* (Let *Sanballats* and *Tobiahs* doe so, which therefore doe beare their iust reproofe) but let vs rather blesse God from the ground of our heart, for working this religious

care in him, to haue the translations of the Bible maturely considered of and examined. For by this meanes it commeth to passe, that whatsoever is sound alreadie (and all is sound for substance, in one or other of our editions, and the worst of ours farre better then their autentike vulgar) the same will shine as gold more brightly, being rubbed and polished; also if any thing be halting, or superfluous, or not so agreeable to the originall, the same may bee corrected, and the trueth set in place. And what can the King command to bee done, that will bring him more true honour then this? and wherein could they that haue bene set a worke, approue their duetie to the King, yea their obedience to God, and loue to his Saints more, then by yeelding their seruice, and all that is within them, for the furnishing of the worke? But besides all this, they were the principall motiues of it, and therefore ought least to quarrell it: for the very Historicall trueth is, that vpon the importunate petitions of the Puritanes, at his Maiesties coming to this Crowne, the Conference at Hampton Court hauing bene appointed for hearing their complaints: when by force of reason they were put from all other grounds, they had recourse at the last, to this shift, that they could not with good conscience subscribe to the Communion booke, since it maintained the Bible as it was there translated, which was as they said, a most corrupted translation. And although this was iudged to be but a very poore and emptie shift; yet euen hereupon did his Maiestie beginne to bethinke himselfe of the good that might ensue by a new translation, and presently after gaue order for this Translation which is now presented vnto thee. Thus much to satisfie our scrupulous Brethren.

Now to the later we answere; that wee doe not deny, nay wee affirme and auow, that the very meanest translation of the Bible in English, set forth by men of our profession (for wee haue seene none of theirs of the whole Bible as yet) containeth the word of God, nay, is the word of God. As the Kings Speech which hee vttered in Parliament, being translated into *French, Dutch, Italian* and *Latine*, is still the Kings Speech, though it be not interpreted by euery Translator with the like grace, nor peraduenture so fitly for phrase, nor so expresly for sence, euery where. For it is confessed, that things are to take their denomination of the greater part; and a naturall man could say, *Verum vbi multa nitent in carmine, non ego paucis offendor maulis, &c.* A man may be counted a vertuous man, though hee haue made many slips in his life, (els, there were none vertuous, for *in many things we offend all*) also a comely man and louely, though hee haue some warts vpon his hand, yea, not onely freckles vpon his face, but also skarres. No cause therefore why the word translated should bee denied to be the word, or forbidden to be currant, notwithstanding that some imperfections and blemishes may be noted in the setting forth of it. For what euer was perfect vnder the Sunne, where Apostles or Apostolike men, that is, men indued

with an extraordinary measure of Gods spirit, and priuiledged with the priuiledge of infallibilitie, had not their hand? The Romanistes therefore in refusing to heare, and daring to burne the Word translated, did no lesse then despite the spirit of grace, from whom originally it proceeded, and whose sense and meaning, as well as mans weaknesse would enable, it did expresse. Iudge by an example or two. *Plutarch* writeth, that after that *Rome* had bene burnt by the *Galles*, they fell soone to builde it againe: but doing it in haste, they did not cast the streets, nor proportion the houses in such comely fashion as had bene most sightly and conuenient; was *Catiline* therefore an honest man, or a good Patriot, that sought to bring it to a combustion? or *Nero* a good Prince, that did indeed set it on fire? So, by the story of *Ezrah*, and the prophesie of *Haggai* it may be gathered, that the Temple built by *Zerubbabel* after the returne from *Babylon*, was by no meanes to bee compared to the former built by *Solomon* (for they that remembered the former, wept when they considered the later) notwithstanding, might this later either haue bene abhorred and forsaken by the *Iewes*, or prophaned by the *Greekes*? The like wee are to thinke of Translations. The translation of the *Seuentie* dissenteth from the Originall in many places, neither doeth it come neere it, for perspicuitie, grauitie, maiestie; yet which of the Apostles did condemne it? Condemne it? Nay, they vsed it, (as it is apparent, and as Saint *Hierome*, and most learned men doe confesse) which they would not haue done, nor by their example of vsing it, so grace and commend it to the Church, if it had bene vnworthy the appellation and name of the word of God. And whereas they vrge for their second defence of their vilifying and abusing of the *English* Bibles, or some pieces thereof, which they meete with, for that heretikes (forsooth) were the Authours of the translations, (heretikes they call vs by the same right that they call themselues Catholikes, both being wrong) wee marueile what diuinitie taught them so. Wee are sure *Ter-tullian* was of another minde: *Ex personis probamus fidem, an ex fide personas?* Doe wee trie mens faith by their persons? we should trie their persons by their faith. Also *S. Augustine* was of an other minde: for he lighting vpon certaine rules made by *Tychonius* a *Donatist*, for the better vnderstanding of the word, was not ashamed to make vse of them, yea, to insert them into his owne booke, with giuing commendation to them so farre forth as they were worthy to be commended, as is to be seene in *S. Augustines* third booke *De doctrinâ Christianâ*. To be short, *Origen* and the whole Church of God for certain hundred yeeres, were of an other minde: for they were so farre from treading vnder foote, (much more from burning) the Translation of *Aquila* a *Proselite*, that is, one that had turned *Iew*; of *Symmachus*, and *Theodotion*, both *Ebionites*, that is, most vile heretikes, that they ioyned them together with the *Hebrew* Originall, and the Transla-



tion of the *Seuentie* (as hath bene before signified out of *Epiphanius*) and set them forth openly to be considered of and perused by all. But we weary the vnlearned, who need not know so much, and troubled the learned, who know it already.

Yet before we end, we must answere a third cavill and obiection of theirs against vs, for altering and amending our Taanslations so oft; wherein truely they deale hardly, and strangely with vs. For to whom euer was it imputed for a fault (by such as were wise) to goe ouer that which hee had done, and to amend it where he saw cause? Saint *Augustine* was not afraid to exhort S. *Hierome* to a *Palinodia* or recantation: the same S. *Augustine* was not ashamed to retractate, we might say reuoke, many things that had passed him, and doth euen glory that he seeth his infirmities. If we will be sonnes of the Trueth, we must consider what it speaketh, and trample vpon our owne credit, yea, and vpon other mens too, if either be any way an hinderance to it. This to the cause: then to the persons we say, that of all men they ought to bee most silent in this case. For what varieties haue they, and what alterations haue they made, not onely of their Seruice bookes, Portesses and Breuiaries, but also of their *Latine* Translation? The Seruice booke supposed to be made by S. *Ambrose* (*Officium Ambrosianum*) was a great while in speciall vse and request: but Pope *Hadrian* calling a Council with the ayde of *Charles* the Emperour, abolished it, yea, burnt it, and commanded the Seruice-booke of Saint *Gregorie* vniuersally to be vsed. Well, *Officium Gregorianum* gets by this meanes to be in credit, but doeth it continue without change or altering? No, the very *Romane* Seruice was of two fashions, the New fashion, and the Old, (the one vsed in one Church, the other in another) as is to bee seene in *Pamelius* a Romanist, his Preface, before *Micrologus*. The same *Pamelius* reporteth out of *Radulphus de Riwo*, that about the yeere of our Lord, 1277. Pope *Nicolas* the third remoued out of the Churches of *Rome*, the more ancient bookes (of Seruice) and brought into vse the Missals of the Friars Minorites, and commanded them to bee obserued there; insomuch that about an hundred yeeres after, when the aboue named *Radulphus* happened to be at *Rome*, he found all the bookes to be new, (of the new stampe.) Neither was there this chopping and changing in the more ancient times onely, but also of late: *Pius Quintus* himselfe confesseth, that euery Bishopricke almost had a peculiar kind of seruice, most vnlike to that which others had: which moued him to abolish all other Breuiaries, though neuer so ancient, and priuiledged and published by Bishops in their Diocesses, and to establish and ratifie that onely which was of his owne setting forth, in the yeere 1568. Now, when the father of their Church, who gladly would heale the soare of the daughter of his people softly and sleightly, and make the best of it, findeth so great fault with them for their oddes and iarring; we hope the children haue no great cause to vaunt of their vniformitie. But the difference that

appeareth betweene our Translations, and our often correcting of them, is the thing that wee are specially charged with; let vs see therefore whether they themselues bee without fault this way, (if it be to be counted a fault, to correct) and whether they bee fit men to throw stones at vs: *O tandem maior parcas insane minori:* they that are lesse sound themselues ought not to object infirmities to others. If we should tell them that *Valla, Stapulensis, Erasmus,* and *Viues* found fault with their vulgar Translation, and consequently wished the same to be mended, or a new one to be made, they would answer peradventure, that we produced their enemies for witnesses against them; albeit, they were in no other sort enemies, then as *S. Paul* was to the *Galatians*, for telling them the truth: and it were to be wished, that they had dared to tell it them plainlier and oftner. But what will they say to this, that Pope *Leo* the Tenth allowed *Erasmus* translation of the New Testament, so much different from the vulgar, by his Apostolike Letter & Bull; that the same *Leo* exhorted *Pagnin* to translate the whole Bible, and bare whatsoever charges was necessary for the worke? Surely, as the Apostle reasoneth to the *Hebrewes*, that *if the former Law and Testament had bene sufficient, there had bene no need of the latter:* so we may say, that if the olde vulgar had bene at all points allowable, to small purpose had labour and charges bene vndergone, about framing of a new. If they say, it was one Popes priuate opinion, and that he consulted onely himselfe; then wee are able to goe further with them, and to auerre, that more of their chiefe men of all sorts, euen their owne *Trent*-champions *Paiua & Vega,* and their owne Inquisitors, *Hieronimus ab Oleastro,* and their own Bishop *Isidorus Clarius,* and their owne Cardinall *Thomas a Vio Caietan,* doe either make new Translations themselues, or follow new ones of other mens making, or note this vulgar Interpretor for halting; none of them feare to dissent from him, nor yet to except against him. And call they this an vni-forme tenour of text and iudgement about the text, so many of their Worthies disclaiming the now receiued conceit? Nay, we wil yet come neerer the quicke: doth not their *Paris*-edition differ from the *Louaine,* and *Hentenius* his from them both, and yet all of them allowed by authoritie? Nay, doth not *Sixtus Quintus* confesse, that certaine Catholikes (he meaneth certaine of his owne side) were in such an humour of translating the Scriptures into *Latine*, that Satan taking occasion by them, though they thought of no such matter, did striue what he could, out of so vncertaine and manifold a varietie of Translations, so to mingle all things, that nothing might seeme to be left certaine and firme in them, &c? Nay further, did not the same *Sixtus* ordaine by an inuiolable decree, and that with the counsell and consent of his Cardinals, that the *Latine* edition of the olde and new Testament, which the Council of *Trent* would haue to be authenticke, is the same without controuersie which he then set forth, being diligently corrected and printed in the Printing-house of *Vatican*? Thus *Sixtus* in his

Preface before his Bible. And yet *Clement* the eight his immediate successour, publisheth another edition of the Bible, containing in it infinite differences from that of *Sixtus*, (and many of them waightie and materiell) and yet this must be authentike by all meanes. What is to haue the faith of our glorious Lord IESUS CHRIST with Yea and Nay, if this be not? Againe, what is sweet harmonie and consent, if this be? Therefore, as *Demaratus* of *Corinth* aduised a great King, before he talked of the dissensions among the *Grecians*, to compose his domesticke broiles (for at that time his Queene and his sonne and heire were at deadly fiude with him) so all the while that our aduersaries doe make so many and so various editions themselues, and doe iarre so much about the worth and authoritie of them, they can with no show of equitie challenge vs for changing and correcting.

But it is high time to leaue them, and to shew in briefe what wee proposed to our selues, and what course we held in this our perusall and suruay of the Bible. Truly (good Christian Reader) wee neuer thought from the beginning, that we should neede to make a new Translation, nor yet to make of a bad one a good one, (for then the imputation of *Sixtus* had bene true in some sort, that our people had bene fed with gall of Dragons in stead of wine, with whey in stead of milke:) but to make a good one better, or out of many good ones, one principall good one, not iustly to be excepted against; that hath bene our indeauour, that our marke. To that purpose there were many chosen, that were greater in other mens eyes then in their owne, and that sought the truth rather then their own praise. Againe, they came or were thought to come to the worke, not *exercendi causa* (as one saith) but *exercitati*, that is, learned, not to learne: For the chief ouerseer and ἐργοδιώκτης vnder his Maiestie, to whom not onely we, but also our whole Church was much bound, knew by his wisdom, which thing also *Nazianzen* taught so long agoe, that it is a pre-posterous order to teach first and to learne after, yea that τὸ ἐν πῖθῳ κεραμίῳ μανθάνειν to learne and practise together, is neither commendable for the workeman, nor safe for the worke. Therefore such were thought vpon, as could say modestly with Saint *Hierome*, *Et Hebræum Sermonem ex parte didicimus, & in Latino penè ab ipsis incunabulis Sc. detriti sumus.* Both we haue learned the Hebrew tongue in part, and in the Latine wee haue bene exercised almost from our verie cradle. S. *Hierome* maketh no mention of the Greeke tongue, wherein yet hee did excell, because hee translated not the old Testament out of Greeke, but out of *Hebrew*. And in what sort did these assemble? In the trust of their owne knowledge, or of their sharpenesse of wit, or deepenesse of iudgement, as it were in an arme of flesh? At no hand. They trusted in him that hath the key of *Dauid*, opening and no man shutting; they prayed to the Lord the Father of our Lord, to the effect that S. *Augustine* did: *O let thy Scriptures be my pure delight, let me not*

*be deceiued in them, neither let me deceiue by them.* In this confidence, and with this deuotion did they assemble together; not too many, lest one should trouble another; and yet many, lest many things haply might escape them. If you ask what they had before them, truely it was the *Hebrew* text of the Olde Testament, the *Greeke* of the New. These are the two golden pipes, or rather conduits, where through the oliue branches emptie themselues into the golde. Saint *Augustine* calleth them precedent, or originall tongues; Saint *Hierome*, fountaines. The same Saint *Hierome* affirmeth, and *Gratian* hath not spared to put it into his Decree. That, *as the credit of the olde Bookes* (he meaneth of the Old Testament) *is to be tryed by the Hebrewe Volumes, so of the New by the Greeke tongue*, he meaneth by the originall *Greeke*. If trueth be to be tried by these tongues, then whence should a Translation be made, but out of them? These tongues therefore, the Scriptures wee say in those tongues, wee set before vs to translate, being the tongues wherein God was pleased to speake to his Church by his Prophets and Apostles. Neither did we run ouer the worke with that posting haste that the Septuagint did, if that be true which is reported of them, that they finished it in 72. dayes; neither were we barred or hindered from going ouer it againe, hauing once done it, like S. *Hierome*, if that be true which himselfe reporteth, that he could no sooner write any thing, but presently it was caught from him, and published, and he could not haue leaue to mend it: neither to be short, were we the first that fell in hand with translating the Scripture into English, and consequently destitute of former helpes, as it is written of Origen, that hee was the first in a maner, that put his hand to write Commentaries vpon the Scriptures, and therefore no marueile, if he ouershot himselfe many times. None of these things: the worke hath not bene huddled vp in 72. dayes, but hath cost the workmen, as light as it seemeth, the paines of twise seuen times seuentie two dayes and more: matters of such weight and consequence are to bee speeded with maturitie: for in a businesse of moment a man feareth not the blame of conuenient slacknesse. Neither did wee thinke much to consult the Translators or Commentators, *Chaldee, Hebrewe, Syrian, Greeke, or Latine*, no nor the *Spanish, French, Italian, or Dutch*; neither did we disdain to reuise that which we had done, and to bring backe to the anuill that which we had hammered: but hauing and vsing as great helpes as were needful, and fearing no reproch for slownesse, nor coueting praise for expedition, wee haue at the length, through the good hand of the Lord vpon us, brought the worke to that passe that you see.

Some peraduenture would haue no varietie of sences to be set in the margine, lest the authoritie of the Scriptures for deciding of controuersies by that shew of vncertaintie, should somewhat be shaken. But we hold their iudgmēt not to be so sound in this point. For though, *whatsoever things are necessary are manifest*, as S. *Chrysostome* saith, and as S. *Augustine*, *In those things that*



are plainely set downe in the Scriptures, all such matters are found that concerne Faith, hope and Charitie. Yet for all that it cannot be dissembled, that partly to exercise and whet our wits, partly to weane the curious from loathing of them for their euery-where-plainenesse, partly also to stirre vp our deuotion to craue the assistance of Gods spirit by prayer, and lastly, that we might be forward to seeke ayd of our brethren by conference, and neuer scorne those that be not in all respects so complete as they should bee, being to seeke in many things our selues, it hath pleased God in his diuine providence, heere and there to scatter wordes and sentences of that difficultie and doubtfulnessse, not in doctrinall points that concerne saluation, (for in such it hath bene vouched that the Scriptures are plaine) but in matters of lesse moment, that fearefulnessse would better beseeme vs then confidence, and if we will resolute, to resolute vpon modestie with *S. Augustine*, (though not in this same case altogether, yet vpon the same ground) *Melius est dubitare de occultis, quam litigare de incertis*, it is better to make doubt of those things which are secret, then to striue about those things that are vncertaine. There be many words in the Scriptures, which be neuer found there but once, (hauing neither brother nor neighbour, as the *Hebrewes* speake) so that we cannot be holpen by conference of places. Againe, there be many rare names of certaine birds, beastes and precious stones, &c. concerning which the *Hebrewes* themselues are so diuided among themselues for iudgement, that they may seeme to haue defined this or that, rather because they would say something, thē because they were sure of that which they said, as *S. Hierome* somewhere saith of the *Septuagint*. Now in such a case doth not a margine do well to admonish the Reader to seeke further, and not to conclude or dogmatize vpon this or that peremptorily? For as it is a fault of incredulitie to doubt of those things that are euident: so to determine of such things as the Spirit of God hath left (euen in the iudgment of the iudicious) questionable, can be no lesse than presumption. Therefore as *S. Augustine* saith, that varietie of Translations is profitable for the finding out of the sense of the Scriptures: so diuersitie of signification and sense in the margine, where the text is not so cleare, must needes doe good, yea, is necessary, as we are perswaded.

We know that *Sixtus Quintus* expressly forbiddeth that any varietie of readings of their vulgar edition, should be put in the margine, (which though it be not altogether the same thing to that we haue in hand, yet it looketh that way) but we thinke he hath not all of his owne side his faouers, for this conceit. They that are wise, had rather haue their iudgements at libertie in differences of readings, then to be captiuated to one, when it may be the other. If they were sure that their hie Priest had all lawes shut vp in his brest, as *Paul* the second bragged, and that he were as free from error by speciall priuiledge, as the Dictators of *Rome*

were made by law inuiolable, it were an other matter; then his word were an Oracle, his opinion a decision. But the eyes of the world are now open, God be thanked, and haue bene a great while, they find that he is subject to the same affections and infirmities that others be, that his skin is penetrable, and therefore as much as he prooueth, not as much as he claimeth, they grant and embrace.

An other thing we thinke good to admonish thee of (gentle Reader) that wee haue not tyed our selues to an vniformitie of phrasing, or to an identitie of words, as some peraduenture would wish that we had done, because they obserue, that some learned men some where, haue benee as exact as they could that way. Truly, that we might not varie from the sense of that which we had translated before, if the word signified the same thing in both places (for there bee some wordes that bee not of the same sense euery where) we are especially carefull, and made a conscience, according to our duetie. But, that we should expresse the same notion in the same particular word; as for example, is we translate the *Hebrew* or *Greeke* word once by *Purpose*, neuer to call it *Intent*; if one where *Iourneying*, neuer *Traueiling*; if one where *Thinke*, neuer *Suppose*; if one where *Paine*, neuer *Ache*; if one where *Ioy*, neuer *Gladnesse*, &c. Thus to minse the matter, wee thought to sauour more of curiositie then wisdome, and that rather it would breed scorne in the Atheist, then bring profite to the godly Reader. For is the kingdome of God become words or syllables? why should wee be in bondage to them if we may be free, vse one precisely when wee may vse another no lesse fit, as commodiously? A godly Father in the Primitiue time shewed himselfe greatly moued, that one of newfangelnes called *κράββατον σκίμπος*, though the difference be little or none; and another reporteth, that he was much abused for turning *Cucurbita* (to which reading the people has benee vsed) into *Hedera*. Now if this happen in better times, and vpon so small occasions, wee might iustly feare hard censure, if generally wee should make verball and vnnecessary changings. We might also be charged (by scoffers) with some vnequall dealing towards a great number of good English wordes. For as it is written of a certaine great Philosopher, that he should say, that those logs were happie that were made images to be worshipped; for their fellows as good as they, lay for blockes behind the fire: so if wee should say, as it were, vnto certaine words, Stand vp higher, haue a place in the Bible alwayes, and to others of like qualitie, Get ye hence, be banished for euer, wee might be taxed peraduenture with *S. Iames* his words, namely, *to be partiall in our selues and iudges of euill thoughts*. Adde hereunto, that nicenesse in wordes was always counted the next step to trifling, and so was to bee curious about names too: also that we cannot follow a better patterne for elocution then God himselfe: therefore hee vsing diuers words, in his holy writ, and indifferently for one thing in nature; we, if wee will not be super-

stitious, may vse the same libertie in our English versions out of *Hebrew & Greeke*, for that copie or store that he hath giuen vs. Lastly, wee haue on the one side auoided the scrupulositie of the Puritanes, who leaue the olde Ecclesiasticall words, and betake them to other, as when they put *washing* for *Baptisme*, and *Congregation* in stead of *Church*: as also on the other side we haue shunned the obscuritie of the Papists, in their *Azimes*, *Tunike*, *Rational*, *Holocausts*, *Præpuce*, *Pasche*, and a number of such like, whereof their late Translation is full, and that of purpose to darken the sence, that since they must needs translate the Bible, yet by the language thereof, it may bee kept from being vnderstood. But we desire that the Scripture may speake like it selfe, as in the language of *Canaan* that it may bee vnderstood euen of the very vulgar.

Many other things we might giue thee warning of (gentle Reader) if wee had not exceeded the measure of a Preface alreadie. It remaineth, that we commend thee to God, and to the Spirit of his grace, which is able to build further then we can aske or thinke. Hee remoueth the scales from our eyes, the vaile from our hearts, opening our wits that wee may vnderstand his word, enlarging our hearts, yea correcting our affections, that we may loue it aboute gold and siluer, yea that we may loue it to the end. Ye are brought vnto fountaines of liuing water which yee digged not: doe not cast earth into them with the Philistines, neither preferre broken pits before them with the wicked Iewes. Others haue laboured, and you may enter into their labours; O receiue not so great things in vaine, O despise not so great saluation! Be not like swine to treade vnder foote so precious things, neither yet like dogs to tear and abuse holy things. Say not to our Sauour with the *Gergesites*, Depart out of our coasts; neither yet with *Esau* sell your birthright for a messe of potage. If light be come into the world, loue not darkenesse more then light; if foode, if clothing be offered, goe not naked, starue not your selues. Remember the aduise of *Nazianzene*, *It is a grieuous thing* (or dangerous) *to neglect a great faire, and to seeke to make markets afterwards*: also the encouragement of *S. Chrysostome*, *It is altogether impossible, that he that is sober (and watchfull) should at any time be neglected*: Lastly, the admonition and menacing of *S. Augustine*. *They that despise Gods will inuiting them, shal feele Gods will taking vengeance of them*. It is a fearefull thing to fall into the hands of the liuing God: but a blessed thing it is, and will bring vs to euerlasting blessedness in the end, when God speaketh vnto vs, to hearken; when he setteth his word before vs, to reade it; when hee stretcheth out his hand and calleth, to answere, Here am I; here we are to doe thy w<sup>ill</sup> O God. The Lord worke a care and conscience in vs to know him and serue him, that we may be acknowledged of him at the appearing of our Lord Iesus Christ, to whom with the holy Ghost, be all prayse and thankesgiuing. Amen.

Then followed a calendar occupying 12 pages; "An Almanacke for xxxix yeeres," 1 page; a table "To finde Easter for euer," 1 page; "The Table and Kalender, expressing the order of Psalmes and Lessons to be said at Morning and Euening prayer," 5 pages; the names and order of the books, 1 page; 34 pages of genealogical charts with 1 page of explanation; 1 page with royal coat of arms; and 4 pages with map of Canaan on the inside and an index on the outside.

The version was reprinted page for page in facsimile at Oxford in 1833, and a smaller edition in roman type, exactly page for page, in 1911, the three hundredth anniversary of the original issue. To the latter is prefixed an excellent introduction of about fifty pages by A. W. Pollard.

The following are specimen translations:

PSALM 2:

1. Why do the heathen rage, and the people imagine a vaine thing?

2. The Kings of the earth set themselues, and the rulers take counsell together, against the LORD, and against his Anoynted, *saying,*

3 Let vs break their bandes asunder, and cast away their cords from vs.

4 Hee that sitteth in the heauens shal laugh: the LORD shall haue them in derision.

5 Then shall hee speake vnto them in his wrath, and vexe them in his sore displeasure.

6 Yet haue I set my King vpon my holy hill of Sion.

7 I will declare the decree: the LORD hath said vnto mee, Thou *art* my sonne, this day haue I begotten thee.

8 Aske of me, and I shall giue *thee* the heathen for thine inheritance and the vttermost parts of the earth for thy possession.

9 Thou shalt breake them with a rod of iron, thou shalt dash them in pieces like a potters vessell.

10 Bee wise now therefore, O yee Kings: be instructed ye Iudges of the earth.

11 Serue the LORD with feare, and reioyce with trembling.

12 Kisse the Sonne lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little: Blessed *are* all they that put their trust in him.

THE LORD'S PRAYER (Matt. 6):

9 Our Father which art in heauen, hallowed be thy name.

10 Thy kingdome come. Thy will be done, in earth, as it is in heaven.



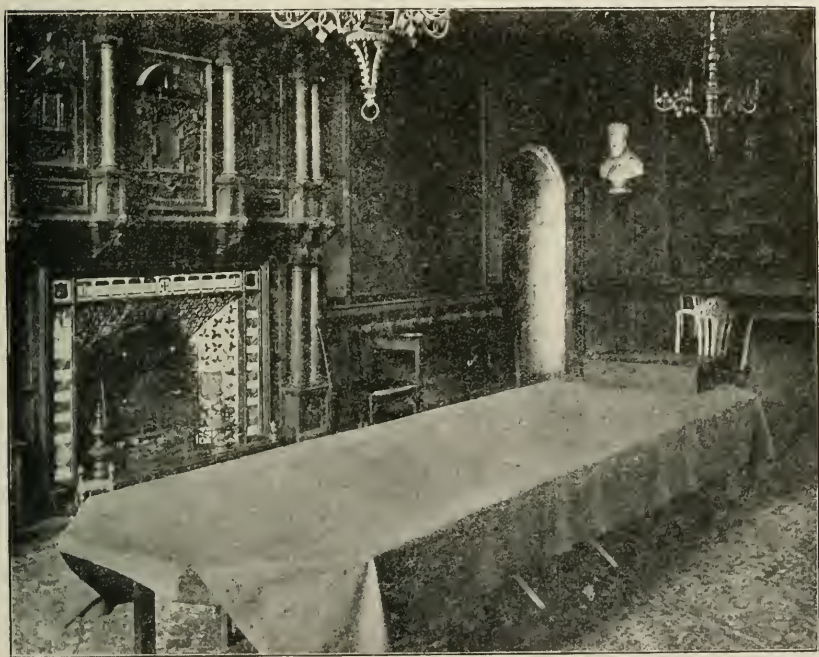
- 11 Giue vs this day our daily bread.  
 12 And forgiue vs our debts as we forgiue our debtors.  
 12 And lead vs not into temptation, but deliuer vs from euill:  
 for thine is the kingdome, and the power, and the glory, for euer,  
 Amen.

The Authorized Version is so well known and appreciated that it seems strange to believe that it took a long time to win its way into the favor of the people. The Geneva Version was printed until 1644. In 1628 the Cambridge University Press printed the New Testament and in 1629 the complete Bible. The Oxford University Press printed its first Bible in 1675. Changes in spelling and to some extent in wording were made from time to time, and eventually the Apocrypha was omitted, so that the present Authorized Version differs considerably, though not substantially, from that of 1611. It has come to be recognized as the finest specimen of English literature; in fact, it is the model after which the best in English literature has been patterned. Not only have Protestants recognized the excellence of the translation, but the following eloquent testimony is from the pen of a famous Catholic, F. W. Faber:

Who will say that the uncommon beauty and marvelous English of the Protestant Bible is not one of the great strongholds of heresy in this country? It lives on the ear, like music that can never be forgotten, like the sound of church bells, which the convert hardly knows how he can forego. Its felicities often seem to be almost things rather than words. It is part of the national mind, and the anchor of national seriousness. Nay, it is worshiped with a positive idolatry, in extenuation of whose grotesque fanaticism its intrinsic beauty pleads availingly with the man of letters and the scholar. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of a man are hid beneath its words. It is the representative of his best moments, and all that there has been about him of soft and gentle, and pure and penitent and good, speaks to him forever out of his Protestant Bible. It is a sacred thing which doubt has never dimmed and controversy never soiled.

The original edition contained a repetition of three lines in Exodus 14 : 10, and some 1611 copies contained "he went" and some "she went" in Ruth 3 : 15. The chrono-

logical dates seen in modern reference Bibles did not appear until they were inserted by Bishop Lloyd in 1701; they were taken from a work by Archbishop Ussher and are not now considered very reliable.



THE JERUSALEM CHAMBER, WESTMINSTER ABBEY

## CHAPTER XVIII

### THE REVISED VERSIONS

**B**ETWEEN 1611 and 1881 there were many private revisions of the New Testament, of the whole Bible, or of separate books, and some efforts were made for the official issue of a new version; but it was not until 1870 that definite action was taken which resulted in the publication of the English Revised Version of the New Testament, in 1881, the Old Testament in 1885, the Apocrypha in 1895, and the American (Standard) Revised Version in 1901. In 1912 a revised version was published by the American Bible Union, and in 1917 a Jewish Revised Version was published in America.

On February 1, 1856, Canon Selwyn gave notice to the Upper House of Convocation of a motion as follows:

To propose a petition to Upper House requesting His Grace and their Lordships to take into their consideration the subject of an address to the Crown, praying that Her Most Gracious Majesty may be pleased to appoint a body of learned men well skilled in the original languages of the Holy Scriptures—

To consider such amendments of the Authorized Version as have been already proposed, and to receive suggestions from all persons who may be willing to offer them.

To communicate with foreign scholars on difficult passages when it may be deemed advisable.

To examine the marginal readings which appear to have been introduced into some editions since the year 1611.

To point out such words and phrases as have either changed their meaning or become obsolete in the lapse of time,—and

To report from time to time the progress of their work, and the amendments which they may be prepared to recommend.

This was not very favorably received, and on July 22, 1856, a motion was made in the House of Commons by Mr.

Heywood, for an address praying the Crown to issue a Royal Commission to consider amendments that had been proposed in the Authorized Version, to receive suggestions from those willing to offer them, to point out errors and obsolete words, and to report accordingly. Owing to opposition which developed the motion was withdrawn.

In February, 1857, another proposal was introduced to the Convocation of Canterbury as follows:

To request the Upper House to take into consideration the appointment of a joint Committee of both Houses to deliberate upon the best means of bringing under review the suggestions made during the two centuries and a half for the still further improvement of the Authorized Version of the Holy Scripture, and of publishing the results of the inquiry.

There was not much enthusiasm shown for the project and eventually an amendment proposed by Archdeacon Denison was adopted as follows:

That it is not expedient that this House give any encouragement to any alteration or modification of the Authorized Version, whether by way of insertion in the text, marginal note, or otherwise.

As regards concerted action the matter was then dropped. It was probably felt that, even though there might be great need for revision, there was not a sufficient number of capable scholars, or the necessary material was not readily available. But private interest in the matter on the part of a few earnest workers did not cease, and a small group of clergymen published a revision of portions of the New Testament. The names of the clergymen were: Dean Alford, of Canterbury; Dr. Barrow, Dr. Moberly, Dr. Ellicott, and Mr. Humphry. In 1857 they published the Gospel of John, and later the Epistle to the Romans, and the two Epistles to the Corinthians. From 1861 to 1863, four of them published revised versions of the Epistle to the Galatians, Ephesians, Philippians, and Colossians.

Concerning the revision of the Authorized Version by five clergymen, Archbishop Trench, of Dublin, remarked in his work *On the Authorized Version of the New Testament*:

They have not merely urged by precept, but shown by proof, that it is possible to revise our Version and at the same time to preserve unimpaired the character of the English in which it is





ALFRED OLLIVANT  
Bishop of Llandaff



CONNOP THIRLWALL  
Bishop of St. David's



LORD A. C. HERVEY  
Bishop of Bath and Wells



E. H. BROWNE  
Bishop of Winchester

FOUR ENGLISH REVISERS OF THE OLD TESTAMENT

composed. Nor is it only on this account that we may accept this work as by far the most hopeful contribution which we have yet had to the solution of a great and difficult problem; but also as showing that where reverent hands touch that building, which some would have wholly pulled down, that it might be wholly built up again, these find only the need of here and there replacing a stone which had been uncautiously built in the wall, or which, trustworthy material once, has now yielded to the lapse and injury of time, while they leave the building itself, in its main features and framework, untouched.

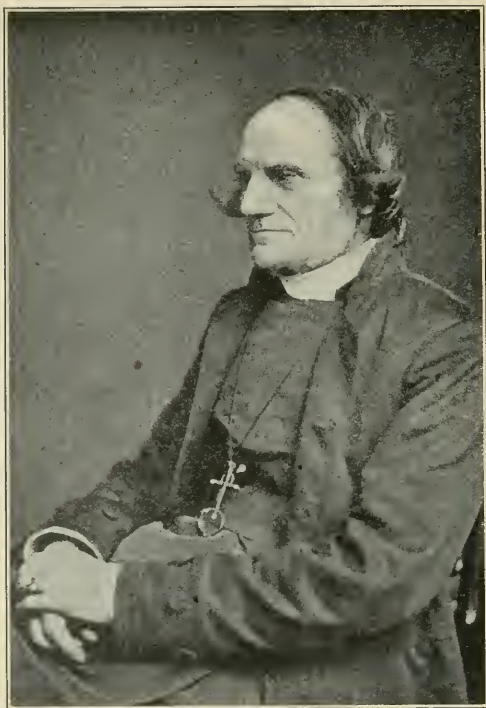
By the year 1870 these illustrations of the principles and results of revision had become pretty well known, and in 1862 Dr. Tischendorf had published his elaborate edition of the manuscript he had discovered in 1859 at the Convent of St. Catherine, on Mount Sinai, and its great value had been recognized by scholars. The time was more opportune than it was thirteen or fourteen years earlier for undertaking the work of revision, and the subject was reintroduced in the Convocation of Canterbury.

On February 10, 1870, the following resolution was proposed by Dr. Wilberforce, Bishop of Winchester, and seconded by Dr. C. J. Ellicott, Bishop of Gloucester and Bristol, and unanimously carried in both Houses of Convocation at Canterbury:

To report upon the desirableness of a Revision of the Authorized Version of the Old and New Testament, whether by marginal notes or otherwise, in all those passages where plain and clear errors, whether in the Hebrew or the Greek Text originally adopted by the Translators, or in the translations made from the same, shall, on due investigation, be found to exist.

The proposition as first introduced had reference to the New Testament only, but before it was adopted as above the Old Testament had been added at the suggestion of the Bishop of Llandaff, Dr. Ollivant.

A committee was appointed to consider the matter and report. The members of that committee were: The Bishop of Winchester (Dr. Wilberforce), The Bishop of St. David's (Dr. Thirlwall), the Bishop of Llandaff (Dr. Ollivant), the Bishop of Gloucester and Bristol (Dr. Ellicott), the Bishop of Ely (Dr. Browne), the Bishop of Lincoln (Dr. Christopher Wordsworth), the Bishop of Salisbury (Dr. Moberly), the



CHRISTOPHER WORDSWORTH, Bishop of Lincoln



W. L. ALEXANDER



R. L. BENSLEY

THREE ENGLISH REVISERS OF THE OLD TESTAMENT

Bishop of Bath and Wells, (Lord Hervey), the Prolocutor (Dr. Bickersteth), the Dean of Canterbury (Dr. Alford), the Dean of Westminster (Dr. Stanley), the Dean of Lincoln (Dr. Jeremie), Archdeacon Rose, of Bedford; Archdeacon Freeman, of Exeter; Archdeacon Grant, of Rochester and St. Albans; Chancellor Massingberd, Canon Blakesley, Canon How, Canon Selwyn, Canon Swainson, Canon Woodgate, Dr. Jebb, Dr. Kay, and Mr. De Winton. The report they presented consisted of the following resolutions:

1. That it is desirable that a Revision of the Authorized Version of the Holy Scriptures be undertaken.

2. That the Revision be so conducted as to comprise both marginal renderings, and such emendations as it may be found necessary to insert in the Text of the Authorized Version.

3. That in the above resolutions we do not contemplate any new translation of the Bible, or any alteration of the language, except where in the judgment of the most competent scholars such change is necessary.

4. That in such necessary changes, the style of the language employed in the existing Version be closely followed.

5. That it is desirable that Convocation should nominate a body of its own members, to undertake the work of revision, who shall be at liberty to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong.

In accordance with the resolutions, a committee was appointed to carry them into effect, as follows: the eight Bishops, the Prolocutor, the Deans of Canterbury and Westminster, Archdeacon Rose, Canons Blakesley and Selwyn, Dr. Jebb, and Dr. Kay.

The resolution to invite the co-operation of eminent scholars, irrespective of nationality or religious creed, was based on the recognition that there were many outside the Established Church whose labors had proved their ability and whose co-operation would be eminently desirable. Bishop Ellicott had previously published his convictions in the following words:

It would not be hopeful to undertake such a truly national work as the revision of the English Bible, that Book of Life which is alike dear and common to us all, without the presence and co-operation of the most learned of our brethren of non-conformity. . . . General questions may often keep us apart; uncharitable and embittered politicians may continue, as we have seen not





JOHN BIRRELL



THOMAS CHENERY



A. B. DAVIDSON



BENJAMIN DAVIES

FOUR ENGLISH REVISERS OF THE OLD TESTAMENT

long since, their discreditable efforts to sow dissension and animosities, but in the calm region of Biblical learning such pitiful efforts will never be permitted to prevail. The men that may hereafter sit round the council table of revision will be proof against all such uncharitableness; they will be bound by the holy bond of reverence for the same Book, and adoration for the same Lord. Those whom God may hereafter vouchsafe to join together in a holy work, sectarian bitterness will never be able to put asunder.

The Revisers in 1611 used Beza's Greek Text, 4th edition, published 1509, and the 4th edition of Stephens, published in 1557. These were not much altered from the third (1582) edition of Beza's Greek Testament and the third (1550) edition of Stephens' Greek Testament. The fourth edition of Erasmus' Greek Text had considerable influence upon the above, and was really the original text, or, as it is called, the mother text of the Authorized Version.

Soon after the issue of the Authorized Version, namely, in 1628, the Alexandrian manuscript had arrived in England, and in 1862 the Sinaitic had become available. Between those dates many other valuable manuscripts had been discovered and scholars had made use of them in amending the Greek Text, but only in private versions had they been used in modification of the English Bible.

Bishop Ellicott said in reference to the Sinaitic MS.:

Every earnest man *must* regard it as something more than accident that a manuscript, so venerable, and so perfect, should have been discovered just at a time when such a witness was, in many important passages, so especially needed.

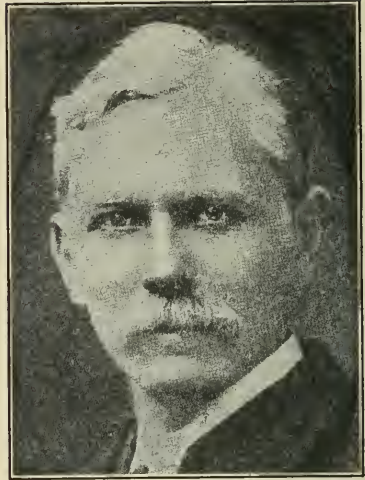
In May, 1870, on report of the committee appointed to carry out the resolution of February preceding, it was resolved:

I. That the Committee, appointed by the Convocation of Canterbury at its last Session, separate itself into two Companies, the one for the revision of the Authorized Version of the Old Testament, the other for the Authorized Version of the New Testament.

II. That the Company for the revision of the Authorized Version of the Old Testament consist of the Bishops of St. Davids, Llandaff, Ely, Lincoln, and Bath and Wells, and of the following Members from the Lower House; Archdeacon Rose, Canon Selwyn, Dr. Jebb, and Dr. Kay.



G. C. M. DOUGLAS



S. R. DRIVER



C. J. ELLIOTT



FREDERICK FIELD

FOUR ENGLISH REVISERS OF THE OLD TESTAMENT

III. That the Company for the revision of the Authorized Version of the New Testament consist of the Bishops of Winchester, Gloucester and Bristol, and Salisbury, and of the following Members from the Lower House, the Prolocutor, the Deans of Canterbury and Westminster, and Canon Blakesley.

IV. That the first portion of the work to be undertaken by the Old Testament Company, be the revision of the Authorized Version of the Pentateuch.

V. That the first portion of the work to be undertaken by the New Testament Company, be the revision of the Authorized Version of the Synoptical Gospels.

VI. That the following Scholars and Divines be invited to join the Old Testament Company: Dr. W. L. Alexander, Professor Chenery, Canon Cook, Professor A. B. Davidson, Dr. B. Davies, Professor Fairbairn, Rev. F. Field, Dr. Ginsburg, Dr. Gotch, Archdeacon Harrison, Professor Leathes, Professor M'Gill, Canon Payne Smith, Professor J. J. S. Perowne, Professor Plumptre, Canon Pusey, Dr. Wright (British Museum), W. A. Wright (Cambridge).

VII. That the following Scholars and Divines be invited to join the New Testament Company: Archbishop of Dublin, Dr. Angus, Dr. Eadie, Rev. F. J. A. Hort, Rev. W. G. Humphry, Canon Kennedy, Archdeacon Lee, Dr. Lightfoot, Professor Milligan, Professor Moulton, Dr. J. H. Newman, Professor Newth, Dr. A. Roberts, Rev. G. Vance Smith, Dr. Scott (Balliol Coll.), Rev. F. Scrivener, Dr. Tregelles, Dr. Vaughan, Canon Westcott.

VIII. That the General Principles to be followed by both Companies be as follows:

1. To introduce as few alterations as possible into the Text of the Authorized Version consistently with faithfulness.

2. To limit, as far as possible, the expressions of such alterations to the language of the Authorized and earlier English versions.

3. Each Company to go twice over the portion to be revised, once provisionally, the second time finally, and on principles of voting as hereinafter is provided.

4. That the Text to be adopted be that for which the evidence is decidedly preponderating; and that when the Text so adopted differs from that from which the Authorized Version was made, the alteration be indicated in the margin.

5. To make or retain no change in the Text on the second final revision by each Company, except *two-thirds* of those present approve of the same, but on the first revision to decide by simple majorities.

6. In every case of proposed alteration that may have given rise to discussion, to defer the voting thereupon till the next Meeting, whensoever the same shall be required by *one-third* of those present at the Meeting, such intended vote to be announced in the notice for the next Meeting.





J. D. GEDEN



BENJAMIN HARRISON



C. D. GINSBURG



F. W. GOTCH

FOUR ENGLISH REVISERS OF THE OLD TESTAMENT

7. To revise the headings of chapters, pages, paragraphs, italics, and punctuation.

8. To refer, on the part of each Company, when considered desirable, to Divines, Scholars, and Literary Men, whether at home or abroad, for their opinions.

IX. That the work of each Company be communicated to the other as it is completed, in order that there may be as little deviation from uniformity in language as possible.

X. That the Special or Bye-rules for each Company be as follows:

1. To make all corrections in writing previous to the meeting.

2. To place all the corrections due to textual considerations on the left hand margin, and all other corrections on the right hand margin.

3. To transmit to the Chairman, in case of being unable to attend, the corrections proposed in the portion agreed upon for consideration.

Of those named in the above resolutions, the bishop of Lincoln, (Christopher Woodsworth) and Dr. Jebb resigned in 1870; Canon Cook, Canon Pusey, and Dr. Newman declined to serve. Some died early in the work, and others were added to both Old and New Testament Committees. The following is the most complete list that has ever been published of those actually engaged in the work, with particulars as to dates of birth and death, and details of appointments. It is a list which includes the finest scholars of the day; and the accompanying photographs of nearly all the members have been obtained at considerable effort, and through the kind co-operation of relatives—especially of Miss E. Perowne, daughter of the late Bishop of Worcester. The photographs were taken, in most cases, in the year 1874 and represent the workers as they appeared at the time of the revision. In a few instances it has not been possible to obtain photographs or complete statistics. So far as the author is aware the only living member of the committees is Professor Sayce. The names of the members of each committee are arranged alphabetically for ease of reference.

#### OLD TESTAMENT

ALEXANDER, WILLIAM LINDSAY, D.D. (Congregationalist), born Aug. 24, 1808, at Edinburgh: died Dec. 22, 1884, at Edinburgh. Professor in the Theological Hall of the Congregational Churches of Scotland at Edinburgh.



WILLIAM KAY



STANLEY LEATHES



J. R. LUMBY

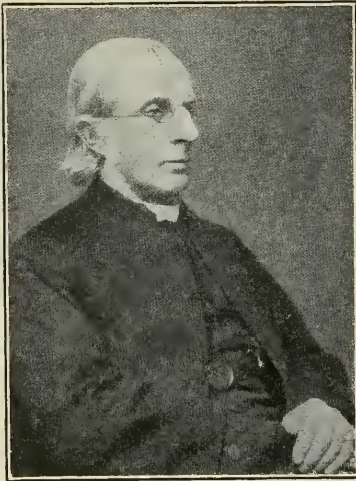


J. J. S. PEROWNE

FOUR ENGLISH REVISERS OF THE OLD TESTAMENT

- BENSLEY, ROBERT LUBBOCK, M.A. (Church of England), born Aug. 24, 1831, at Eaton, near Norwich; died April 23, 1893, at Cambridge. Lecturer in Hebrew at Cambridge.
- BIRRELL, JOHN, M.A., D.D. (Church of Scotland), born Oct. 21, 1836, at Newburn, near St. Andrew's, Scotland; died Jan. 1, 1902. Professor of Oriental Languages at St. Andrews University.
- BROWNE, EDWARD HAROLD, D.D. (Church of England), born Mar. 6, 1811, at Aylesbury; died Dec. 18, 1891, at Shales in Hampshire. Bishop of Ely; Bishop of Winchester, 1873. Chairman of Old Testament Committee.
- CHANCE, FRANK, M.D. (Church of England), born June 22, 1826, at London. A London physician and noted Hebrew scholar.
- CHENERY, THOMAS, (Church of England), born 1826, at Barbadoes; died Feb. 11, 1884, at London. Professor of Arabic at Oxford. In 1887 became editor of the *London Times*. Secretary of the Royal Asiatic Society.
- CHEYNE, THOMAS KELLEY, D.D. (Church of England), born Sept. 18, 1841, at London; died Feb. 16, 1915. Lecturer in Hebrew and Divinity at Oxford.
- COOK, FREDERICK CHARLES, Canon of Exeter. [Declined invitation.]
- DAVIDSON, ANDREW BRUCE, D.D. (Free Church of Scotland), born 1840 at Kirkhill, Aberdeenshire; died July 6, 1902. Professor of Hebrew in Free Church College, Edinburgh.
- DAVIES, BENJAMIN, D.D., LL.D. (Baptist), born 1814; died July 19, 1875. Professor of Hebrew in the Baptist College, London.
- DOUGLAS, GEORGE CUNNINGHAM MONTEATH (Free Church of Scotland), born Mar. 2, 1826, at Kilbarchan, Scotland; died at Bridge of Allan, May 24, 1904. Professor of Hebrew and Principal of Free Church College, Glasgow.
- DRIVER, SAMUEL ROLLES, D.D. (Church of England), born Oct. 2, 1846, at Southampton; died Feb. 26, 1914. Regius Professor of Hebrew at Oxford and Canon of Christ Church, Oxford.
- ELLIOTT, CHARLES JOHN, D.D. (Church of England), born July 7, 1818; died May 11, 1881. Canon and Vicar of Winkfield, Windsor; a noted Hebrew scholar.
- FAIRBAIRN, PATRICK, D.D. (Free Church of Scotland) born Jan. 28, 1805, at Greenlaw; died Aug. 6, 1874, at Glasgow. Principal of Free Church College, Glasgow.
- FIELD, FREDERICK, M.A., LL.D. (Church of England), born July 20, 1801, at London; died April 19, 1885, at Norwich. Rector of Heigham, near Norwich.
- GEDEN, JOHN DURY, D.D. (Wesleyan), born May 4, 1822, at Hastings; died March, 1886. Professor of Hebrew at Didsbury College, near Manchester.





E. H. PLUMPTRE



WILLIAM SELWYN



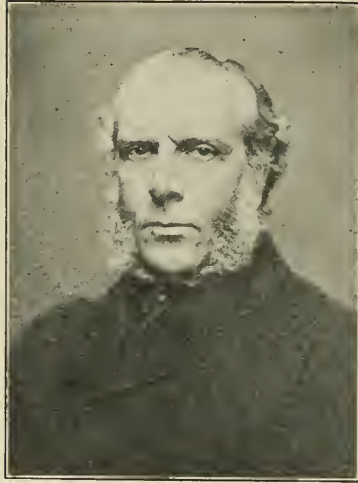
R. PAYNE SMITH



A. H. SAYCE

FOUR ENGLISH REVISERS OF THE OLD TESTAMENT

- GINSBURG, CHRISTIAN DAVID, LL.D. (Jewish), born Dec. 25, 1831, died Mar. 7, 1914. Famous Hebrew scholar. Revised the Massoretic text of the Hebrew Bible and edited the Hebrew Bible for the British and Foreign Bible Society.
- GOTCH, FREDERICK WILLIAM, D.D., LL.D. (Baptist), born 1807, at Kettering. Principal of the Baptist College, Bristol.
- HARRISON, BENJAMIN (Church of England), born 1808; died 1887. Archdeacon of Maidstone and Canon of Canterbury.
- HERVEY, LORD ARTHUR CHARLES, D.D., (Church of England) born Aug. 20, 1808, at London; died June 9, 1894, near Basingstoke in Hampshire. Bishop of Bath and Wells.
- JEBB, JOHN, D.D., Canon of Hereford. [Resigned 1870.]
- KAY, WILLIAM, D.D. (Church of England), born April 8, 1820, at Pickering, Yorkshire; died 1886. Rector of Great Leighs, Chelmsford; formerly Principal of Bishops' College, Calcutta; later Canon of St. Albans.
- LEATHES, STANLEY, D.D. (Church of England), born March 21, 1830, at Ellesborough, Bucks; died April 30, 1900. Professor of Hebrew in King's College, London.
- LUMBY, JOSEPH RAWSON, D.D. (Church of England). Professor of Divinity at Cambridge.
- MCGILL, J. (Church of Scotland), born 1819; died March 16, 1871. Professor of Oriental Languages, St. Andrew's University, Scotland.
- OLLIVANT, ALFRED, D.D. (Church of England), born 1798, at Manchester; died Dec. 16, 1882, at Llandaff. Bishop of Llandaff.
- PEROWNE, JOHN JAMES STEWART, D.D. (Church of England), born March 13, 1823, at Bombay; died Nov. 6, 1904. Canon of Llandaff; later Dean of Peterborough; and later, Bishop of Worcester.
- PLUMPTRE, EDWARD HAYES, D.D. (Church of England), born Aug. 6, 1821, at London; died Feb. 1, 1891, at Wells. Professor at King's College, London; later Dean of Wells. [Resigned 1874.]
- PUSEY, EDWARD BOUVERIE, D.D., Canon of Oxford. [Declined invitation.]
- ROSE, HENRY JOHN (Church of England), born Jan. 3, 1801; died Jan. 31, 1873, at Bedford. Archdeacon of Bedford.
- SAYCE, ARCHIBALD HENRY, LL.D. (Church of England) born Sept. 25, 1846, near Bristol. Professor of Comparative Philology at Oxford.
- SELWYN, WILLIAM, D.D. (Church of England), born 1806, at London; died April 24, 1878. Canon of Ely.
- SMITH, ROBERT PAYNE, D.D. (Church of England), born Nov. 1818, in Gloucestershire; died April 1, 1895. Canon of Christ Church, Oxford; Dean of Canterbury, 1871.



W. A. WRIGHT



W. R. SMITH



D. H. WEIR

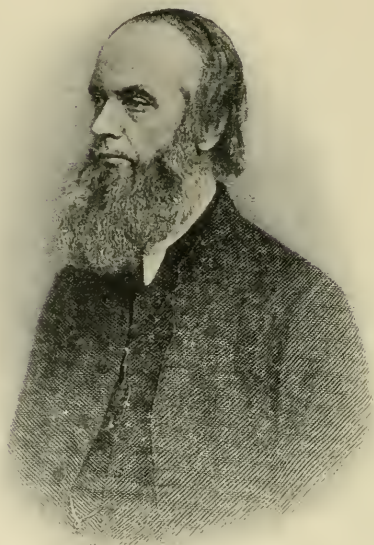
THREE ENGLISH REVISERS OF THE OLD TESTAMENT

- SMITH, WILLIAM ROBERTSON, LL.D. (Free Church of Scotland), born Nov. 8, 1846, at Keig, near Aberdeen; died March 31, 1894. Professor of Hebrew in Free Church College, Aberdeen.
- THIRLWALL, CONNOP, D.D. (Church of England), born Feb. 11, 1797, at London; died July 27, 1875, at Bath. Bishop of St. David's.
- WEIR, DUNCAN HARKNESS, D.D. (Church of Scotland), born 1822, at Greenock; died Nov. 24, 1876, at Glasgow. Professor of Oriental Languages at Glasgow University.
- WORDSWORTH, CHRISTOPHER, D.D., Bishop of Lincoln. [Resigned, 1870.]
- WRIGHT, WILLIAM, M.A., Ph.D. (Church of England), born Jan. 17, 1830, at Bengal; died May 22, 1889, at Cambridge. Professor of Arabic at Cambridge. Formerly in manuscript department of British Museum.
- WRIGHT, WILLIAM ALDIS (Church of England), born 1836; died May 19, 1914. Bursar of Trinity College, Cambridge. Secretary of Old Testament Committee.

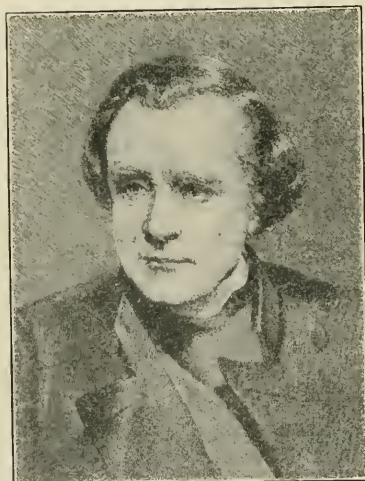
## NEW TESTAMENT

- ALFORD, HENRY, D.D. (Church of England), born Oct. 7, 1810, at London; died Jan. 12, 1871, at Canterbury. Dean of Canterbury.
- ANGUS, JOSEPH, D.D. (Baptist), born Jan. 16, 1816; died Aug. 18, 1902, at London. President of the Baptist College, London.
- BICKERSTETH, EDWARD, D.D. (Church of England), born Oct. 23, 1814; died 1892. Prolocutor of the Lower House of Convocation; Dean of Lichfield.
- BLAKESLEY, JOSEPH WILLIAM, B.D. (Church of England), born Mar. 6, 1808, at London; died April 18, 1885, at Lincoln. Canon of Canterbury; Dean of Lincoln, 1872.
- BROWN, DAVID, D.D., LL.D. (Free Church of Scotland), born Aug. 17, 1803, at Aberdeen; died July 3, 1897, at Aberdeen. Professor in Free Church College, Aberdeen; Principal, 1876.
- EADIE, JOHN, D.D., LL.D. (Presbyterian), born May 9, 1810, at Alva in Stirlingshire; died June 3, 1876, at Glasgow. Professor of Biblical Literature in the United Presbyterian College, Glasgow.
- ELLCOTT, CHARLES JOHN, D.D. (Church of England), born April 25, 1819, at Whitewell, near Stamford; died Oct. 15, 1905. Bishop of Gloucester and Bristol. Chairman of New Testament Committee.
- HORT, FENTON JOHN ANTHONY, D.D. (Church of England), born April 23, 1828, at Dublin; died Nov. 30, 1892. Professor of Divinity at Cambridge.





HENRY ALFORD

SAMUEL WILBERFORCE  
Bishop of WinchesterJOHN TROUTBECK  
Secretary

THREE ENGLISH REVISERS OF THE NEW TESTAMENT

- HUMPHRY, WILLIAM GILSON, D.D. (Church of England), born Jan. 30, 1815, at Sudbury in Suffolk; died Jan. 10, 1886, at London. Prebendary of St. Paul's, London; Vicar of St. Martin's-in-the-Fields, and Rural Dean. A thanksgiving service was held in his church on the completion of the New Testament, Nov. 11, 1880.
- KENNEDY, BENJAMIN HALL, D.D. (Church of England), born Nov. 6, 1804; died April 6, 1889. Canon of Ely and Regius Professor of Greek at Cambridge.
- LEE, WILLIAM, D.D. (Church of Ireland), born 1815, died May 11, 1883. Archdeacon of Dublin.
- LIGHTFOOT, JOHN BARBER, D.D., LL.D. (Church of England), born April 13, 1828, at Liverpool; died Dec. 21, 1889, at Bournemouth. Professor of Divinity at Cambridge; Canon of St. Paul's 1871; Bishop of Durham, 1879.
- MERIVALE, CHARLES, D.D., D.C.L., LL.D. (Church of England), born March 8, 1808, at London; died Dec. 27, 1893. Dean of Ely. [Resigned 1871.]
- MILLIGAN, WILLIAM, D.D. (Church of Scotland), born March 15, 1821, at Edinburgh; died Dec. 11, 1892. Professor of Divinity and Biblical Criticism at Aberdeen University.
- MOBERLY, GEORGE, D.C.L. (Church of England), born Oct. 10, 1803, at St. Petersburg; died July 6, 1885, at Salisbury. Bishop of Salisbury.
- MOULTON, WILLIAM FIDDIAN, D.D. (Wesleyan), born March 14, 1835, at Leek in Staffordshire; died Feb. 5, 1898. Classical Tutor in Richmond College; Master of the Leys School, Cambridge, 1874.
- NEWMAN, JOHN HENRY, D.D. (Roman Catholic); later cardinal. [Declined invitation.]
- NEWTH, SAMUEL, D.D. (Congregationalist), born Feb. 15, 1821, at London; died 1898. Principal of New College, Hampstead, London.
- PALMER, EDWIN, D.D. (Church of England), born July 18, 1824, at Mixbury in Oxfordshire; died Oct. 17, 1895. Professor of Latin at Oxford; Archdeacon of Oxford and Canon of Christ Church 1878.
- ROBERTS, ALEXANDER, D.D. (Church of Scotland), born May 12, 1826, in Kincardineshire, Scotland; died March 8, 1901. Professor of Humanity at St. Andrew's University.
- SCOTT, ROBERT, D.D. (Church of England), born Jan. 26, 1811, at Bondleigh in Devonshire; died Dec. 2, 1887, at Rochester. Dean of Rochester.
- SCRIVENER, FREDERICK HENRY AMBROSE, LL.D., D.C.L. (Church of England), born Sept. 29, 1813, at Bermondsey in Surrey; died Oct. 29, 1891. Prebendary and Vicar of Hendon, near London.



TWENTY-FOUR ENGLISH REVISERS OF THE  
NEW TESTAMENT

FIRST ROW: (left to right) C. J. Ellicott, George Moberly, J. B. Lightfoot, A. P. Stanley, Robert Scott.

SECOND ROW: J. W. Blakesley, Edward Bickersteth, R. C. Trench, Charles Wordsworth, Joseph Angus.

THIRD ROW: David Brown, John Eadie, F. J. A. Hort, W. C. Humphry, B. H. Kennedy.

FOURTH ROW: William Lee, William Milligan, W. F. Moulton, Samuel Newth, Edwin Palmer.

- SMITH, GEORGE VANCE, D.D., Ph.D. (Unitarian), born June 13, 1816, at Portarlinton, Ireland; died Feb. 28, 1902, at Bowdon. Principal of Carmarthen Presbyterian College, Wales.
- STANLEY, ARTHUR PENRHYN, D.D. (Church of England), born Dec. 13, 1815, at Alderley in Cheshire; died July 18, 1881, at London. Dean of Westminster.
- TREGELLES, SAMUEL PRIDEAUX, LL.D. (Plymouth Brother), born Jan. 30, 1813; died April 24, 1875. Noted scholar and editor of Greek New Testament.
- TRENCH, RICHARD CHENEVIX, D.D. (Church of Ireland), born Sept. 9, 1807, at Dublin; died March 28, 1886, at London. Archbishop of Dublin.
- TROUTBECK, JOHN, D.D. (Church of England), born Nov. 12, 1832, at Blencow in Cumberland; died Oct. 11, 1899, at London; buried in the cloisters of Westminster Abbey. Minor Canon of Westminster and Chaplain to H. M. Queen Victoria. Secretary of the New Testament Committee. After his death the minutes were deposited in the Chapter Library, Westminster, and later sent by request to the University of Cambridge. A collateral ancestor, also Rev. John Troutbeck, was the last King's Chaplain at Boston, Mass.
- VAUGHAN, CHARLES JOHN, D.D. (Church of England), born Aug. 8, 1816, at Leicester; died Oct. 15, 1897. Dean of Llandaff.
- WESTCOTT, BROOKE FOSS, D.D. (Church of England), born Jan. 12, 1825, at Birmingham; died July 27, 1901. Regius Professor of Divinity at Cambridge and Canon of Peterborough; Bishop of Durham 1890.
- WILBERFORCE, SAMUEL, D.D. (Church of England), born Sept. 7, 1805, at Clapham, London; died July 19, 1873, at Dorking. Bishop of Winchester; formerly Bishop of Oxford.
- WORDSWORTH, CHARLES, D.C.L. (Church of England), born Aug. 22, 1806, at Bocking; died Dec. 5, 1892. Bishop of St. Andrew's, Scotland.



## FOUR ENGLISH REVISERS OF THE NEW TESTAMENT

LEFT TO RIGHT: Alexander Roberts, G. V. Smith, F. H. A. Scrivener, C. J. Vaughan



The actual work of revision began with a meeting of the New Testament Committee, June 22d, in the Jerusalem Chamber, Westminster Abbey. I have a memorandum of Bishop Perowne's which states that the total number of sittings of the Old Testament Committee was 794, at 793 of which the Secretary (W. Aldis Wright) was present, and of the New Testament Committee 407. The revisers gave their time and services free, and the Universities of Oxford and Cambridge arranged to pay the expenses of travel, printing, etc., in consideration of having the copyright. Meetings of the Old Testament Committee were held bi-monthly for ten days each, and of the New Testament Committee monthly for four days each. The details of the work will be found in the preface which is here reprinted.

The Revised New Testament was issued on May 17, 1881, with a title-page of which a facsimile is given below. It will be seen that the modern title-pages are severely plain in comparison with those of earlier versions.

On November 5, 1885, the Old Testament was published. It will be seen from the statistics in the list of revisers, that a considerable number had died before the work was complete. Of those who were left, some began work on the revised Apocrypha, which was published in 1895. From the preface thereto it appears that it was resolved on March 21, 1879, that when the New Testament revision was complete three committees should be formed for the Apocrypha, to be called the London, Westminster, and Cambridge committees, to deal with separate portions. At the final meeting of the New Testament Committee, November 11, 1880, rules for working were adopted, and Dr. Troutbeck was appointed secretary for the three committees. On the completion of the Old Testament revision some of the members were constituted a committee to deal with the books of the Apocrypha not allotted to the other three committees. The work was brought to a satisfactory conclusion by January, 1895.

When the work was undertaken in 1870 it was felt generally that the new revision must be made to conform as nearly as possible to the language of the Authorized Version which had so long been *the* Bible of the English people. Bishop Ellicott had written:

If it is to be hereafter a popular Version it can only become so by exhibiting, in every change that may be introduced, a sensitive regard for the diction and tone of the present Version, and also by evincing, in the nature and extent of the changes, a due recognition of the whole internal history of the English New Testament.

The main reasons for the revision were: (1) The availability of new manuscripts, already referred to; (2) the emendation in the text that had been made from the study of these manuscripts; (3) the presence in the A. V. of many words whose meaning had changed since 1611, or which had become obsolete; (4) the need of greater uniformity in the translation; (5) mistranslations and misspellings in the A. V. These are dealt with in the somewhat lengthy preface, which is here reproduced.

THE English Version of the New Testament here presented to the reader is a Revision of the Translation published in the year of Our Lord 1611, and commonly known by the name of the Authorised Version.

That Translation was the work of many hands and of several generations. The foundation was laid by William Tyndale. His translation of the New Testament was the true primary Version. The Versions that followed were either substantially reproductions of Tyndale's translation in its final shape, or revisions of Versions that had been themselves almost entirely based on it. Three successive stages may be recognised in this continuous work of authoritative revision: first, the publication of the Great Bible of 1539-41 in the reign of Henry VIII; next, the publication of the Bishops' Bible of 1568 and 1572 in the reign of Elizabeth; and lastly, the publication of the King's Bible of 1611 in the reign of James I. Besides these, the Genevan Version of 1560, itself founded on Tyndale's translation, must here be named; which, though not put forth by authority, was widely circulated in this country, and largely used by King James' Translators. Thus the form in which the English New Testament has now been read for 270 years was the result of various revisions made between 1525 and 1611; and the present Revision is an attempt, after a long interval, to follow the example set by a succession of honoured predecessors.

I. Of the many points of interest connected with the Translation of 1611, two require special notice; first, the Greek Text which it appears to have represented; and secondly, the character of the Translation itself.

1. With regard to the Greek Text, it would appear that, if to some extent the Translators exercised an independent judge-

ment, it was mainly in choosing amongst readings contained in the principal editions of the Greek Text that had appeared in the sixteenth century. Wherever they seem to have followed a reading which is not found in any of those editions, their rendering may probably be traced to the Latin Vulgate. Their chief guides appear to have been the later editions of Stephanus and of Beza, and also, to a certain extent, the Complutensian Polyglott. All these were founded for the most part on manuscripts of late date, few in number, and used with little critical skill. But in those days it could hardly have been otherwise. Nearly all the more ancient of the documentary authorities have become known only within the last two centuries; some of the most important of them, indeed, within the last few years. Their publication has called forth not only improved editions of the Greek Text, but a succession of instructive discussions on the variations which have been brought to light, and on the best modes of distinguishing original readings from changes introduced in the course of transcription. While therefore it has long been the opinion of all scholars that the commonly received text needed thorough revision, it is but recently that materials have been acquired for executing such a work with even approximate completeness.

2. The character of the Translation itself will be best estimated by considering the leading rules under which it was made, and the extent to which these rules appear to have been observed.

The primary and fundamental rule was expressed in the following terms:—‘The ordinary Bible read in the Church, commonly called the Bishops’ Bible, to be followed, and as little altered as the truth of the Original will permit.’ There was, however, this subsequent provision:—‘These translations to be used, when they agree better with the text than the Bishops’ Bible: Tindale’s, Matthew’s, Coverdale’s, Whitchurch’s, Geneva.’ The first of these rules, which was substantially the same as that laid down at the revision of the Great Bible in the reign of Elizabeth, was strictly observed. The other rule was but partially followed. The Translators made much use of the Genevan Version. They do not however appear to have frequently returned to the renderings of the other Versions named in the rule, where those Versions differed from the Bishops’ Bible. On the other hand, their work shews evident traces of the influence of a Version not specified in the rules, the Rhemish, made from the Latin Vulgate, but by scholars conversant with the Greek Original.

Another rule, on which it is stated that those in authority laid great stress, related to the rendering of words that admitted of different interpretations. It was as follows:—‘When a word hath divers significations, that to be kept which hath been most commonly used by the most of the ancient fathers, being agreeable to the propriety of the place and the analogy of the faith.’ With this rule was associated the following, on which equal stress appears

to have been laid:—‘The old ecclesiastical words to be kept, viz. the word *Church* not to be translated *Congregation*, &c.’ This latter rule was for the most part carefully observed; but it may be doubted whether, in the case of words that admitted of different meanings, the instructions were at all closely followed. In dealing with the more difficult words of this class, the Translators appear to have paid much regard to traditional interpretations, and especially to the authority of the Vulgate; but, as to the large residue of words which might properly fall under the rule, they used considerable freedom. Moreover they profess in their Preface to have studiously adopted a variety of expression which would now be deemed hardly consistent with the requirements of faithful translation. They seem to have been guided by the feeling that their Version would secure for the words they used a lasting place in the language; and they express a fear lest they should ‘be charged (by scoffers) with some unequal dealing towards a great number of good English words,’ which, without this liberty on their part, would not have a place in the pages of the English Bible. Still it cannot be doubted that they carried this liberty too far, and that the studied avoidance of uniformity in the rendering of the same words, even when occurring in the same context, is one of the blemishes in their work.

A third leading rule was of a negative character, but was rendered necessary by the experience derived from former Versions. The words of the rule are as follows:—‘No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words which cannot without some circumlocution so briefly and fitly be expressed in the text.’ Here again the Translators used some liberty in their application of the rule. Out of more than 760 marginal notes originally appended to the Authorised Version of the New Testament, only a seventh part consists of explanations or literal renderings; the great majority of the notes being devoted to the useful and indeed necessary purpose of placing before the reader alternative renderings which it was judged that the passage or the words would fairly admit. The notes referring to variations in the Greek Text amount to about thirty-five.

Of the remaining rules it may be sufficient to notice one, which was for the most part consistently followed:—‘The names of the prophets and the holy writers, with the other names of the text, to be retained, as nigh as may be, accordingly as they were vulgarly used.’ The Translators had also the liberty, in ‘any place of special obscurity,’ to consult those who might be qualified to give an opinion.

Passing from these fundamental rules, which should be borne in mind by any one who would rightly understand the nature and character of the Authorised Version, we must call attention to the manner in which the actual work of the translation was carried on. The New Testament was assigned to two separate Companies,



the one consisting of eight members, sitting at Oxford, the other consisting of seven members, sitting at Westminster. There is no reason to believe that these Companies ever sat together. They communicated to each other, and likewise to the four Companies to which the Old Testament and the Apocrypha had been committed, the results of their labours; and perhaps afterwards reconsidered them: but the fact that the New Testament was divided between two separate bodies of men involved a grave inconvenience, and was beyond all doubt the cause of many inconsistencies. These probably would have been much more serious, had it not been provided that there should be a final supervision of the whole Bible, by selected members from Oxford, Cambridge, and Westminster, the three centres at which the work had been carried on. These supervisors are said by one authority to have been six in number, and by another twelve. When it is remembered that this supervision was completed in nine months, we may wonder that the incongruities which remain are not more numerous.

The Companies appear to have been occupied in the actual business of revision about two years and three quarters.

Such, so far as can be gathered from the rules and modes of procedure, is the character of the time-honoured Version which we have been called upon to revise. We have had to study this great Version carefully and minutely, line by line; and the longer we have been engaged upon it the more we have learned to admire its simplicity, its dignity, its power, its happy turns of expression, its general accuracy, and, we must not fail to add, the music of its cadences, and the felicities of its rhythm. To render a work that had reached this high standard of excellence still more excellent, to increase its fidelity without destroying its charm, was the task committed to us. Of that task, and of the conditions under which we have attempted its fulfilment, it will now be necessary for us to speak.

II. The present Revision had its origin in action taken by the Convocation of the Province of Canterbury in February 1870, and it has been conducted throughout on the plan laid down in Resolutions of both Houses of the Province, and, more particularly, in accordance with Principles and Rules drawn up by a special Committee of Convocation in the following May. Two Companies, the one for the revision of the Authorised Version of the Old Testament, and the other for the revision of the same Version of the New Testament, were formed in the manner specified in the Resolutions, and the work was commenced on the twenty-second day of June 1870. Shortly afterwards, steps were taken, under a resolution passed by both Houses of Convocation, for inviting the co-operation of American scholars; and eventually two Committees were formed in America, for the purpose of acting with the two English Companies, on the basis of the Principles and Rules drawn up by the Committee of Convocation.

The fundamental Resolutions adopted by the Convocation of Canterbury on the third and fifth days of May 1870 were as follows:—

‘1. That it is desirable that a revision of the Authorised Version of the Holy Scriptures be undertaken.

‘2. That the revision be so conducted as to comprise both marginal renderings and such emendations as it may be found necessary to insert in the text of the Authorised Version.

‘3. That in the above resolutions we do not contemplate any new translation of the Bible, or any alteration of the language, except where in the judgement of the most competent scholars such change is necessary.

‘4. That in such necessary changes, the style of the language employed in the existing Version be closely followed.

‘5. That it is desirable that Convocation should nominate a body of its own members to undertake the work of revision, who shall be at liberty to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong.’

The Principles and Rules agreed to by the Committee of Convocation on the twenty-fifth day of May 1870 were as follows:—

‘1. To introduce as few alterations as possible into the Text of the Authorised Version consistently with faithfulness.

‘2. To limit, as far as possible, the expression of such alterations to the language of the Authorised and earlier English Versions.

‘3. Each Company to go twice over the portion to be revised, once provisionally, the second time finally, and on principles of voting as hereinafter is provided.

‘4. That the Text to be adopted be that for which the evidence is decidedly preponderating; and that when the Text so adopted differs from that from which the Authorised Version was made, the alteration be indicated in the margin.

‘5. To make or retain no change in the Text on the second final revision by each Company, except *two thirds* of those present approve of the same, but on the first revision to decide by simple majorities.

‘6. In every case of proposed alteration that may have given rise to discussion, to defer the voting thereupon till the next Meeting, whensoever the same shall be required by one third of those present at the Meeting, such intended vote to be announced in the notice for the next meeting.

‘7. To revise the headings of chapters and pages, paragraphs, italics, and punctuation.

‘8. To refer, on the part of each Company, when considered desirable, to Divines, Scholars, and Literary Men, whether at home or abroad, for their opinions.’

These rules it has been our endeavour faithfully and consistently to follow. One only of them we found ourselves unable to observe in all particulars. In accordance with the seventh rule,

we have carefully revised the paragraphs, italics, and punctuation. But the revision of the headings of chapters and pages would have involved so much of indirect, and indeed frequently of direct interpretation, that we judged it best to omit them altogether.

Our communications with the American Committee have been of the following nature. We transmitted to them from time to time each several portion of our First Revision, and received from them in return their criticisms and suggestions. These we considered with much care and attention during the time we were engaged on our Second Revision. We then sent over to them the various portions of the Second Revision as they were completed, and received further suggestions, which, like the former, were closely and carefully considered. Last of all, we forwarded to them the Revised Version in its final form; and a list of those passages in which they desire to place on record their preference of other readings and renderings will be found at the end of the volume. We gratefully acknowledge their care, vigilance, and accuracy; and we humbly pray that their labours and our own, thus happily united, may be permitted to bear a blessing to both countries, and to all English-speaking people throughout the world.

The whole time devoted to the work has been ten years and a half. The First Revision occupied about six years; the Second, about two years and a half. The remaining time has been spent in the consideration of the suggestions from America on the Second Revision, and of many details and reserved questions arising out of our own labours. As a rule, a session of four days has been held every month (with the exception of August and September) in each year from the commencement of the work in June 1870. The average attendance for the whole time has been sixteen each day; the whole Company consisting at first of twenty-seven, but for the greater part of the time of twenty-four members, many of them residing at great distances from London. Of the original number four have been removed from us by death.

At an early stage in our labours, we entered into an agreement with the Universities of Oxford and Cambridge for the conveyance to them of our copyright in the work. This arrangement provided for the necessary expenses of the undertaking; and procured for the Revised Version the advantage of being published by Bodies long connected with the publication of the Authorised Version.

III. We now pass onward to give a brief account of the particulars of the present work. This we propose to do under the four heads of Text, Translation, Language, and Marginal Notes.

1. A revision of the Greek text was the necessary foundation of our work; but it did not fall within our province to construct a continuous and complete Greek text. In many cases the English rendering was considered to represent correctly either of two competing readings in the Greek, and then the question of the text was usually not raised. A sufficiently laborious task remained in deciding between the rival claims of various readings which

might properly affect the translation. When these were adjusted, our deviations from the text presumed to underlie the Authorised Version had next to be indicated, in accordance with the fourth rule; but it proved inconvenient to record them in the margin. A better mode however of giving them publicity has been found, as the University Presses have undertaken to print them in connexion with complete Greek texts of the New Testament.

In regard of the readings thus approved, it may be observed that the fourth rule, by requiring that 'the text to be adopted' should be 'that for which the evidence is decidedly preponderating,' was in effect an instruction to follow the authority of documentary evidence without deference to any printed text of modern times, and therefore to employ the best resources of criticism for estimating the value of evidence. Textual criticism, as applied to the Greek New Testament, forms a special study of much intricacy and difficulty, and even now leaves room for considerable variety of opinion among competent critics. Different schools of criticism have been represented among us, and have together contributed to the final result. In the early part of the work every various reading requiring consideration was discussed and voted on by the Company. After a time the precedents thus established enabled the process to be safely shortened; but it was still at the option of every one to raise a full discussion on any particular reading, and the option was freely used. On the first revision, in accordance with the fifth rule, the decisions were arrived at by simple majorities. On the second revision, at which a majority of two thirds was required to retain or introduce a reading at variance with the reading presumed to underlie the Authorised Version, many readings previously adopted were brought again into debate, and either re-affirmed or set aside.

Many places still remain in which, for the present, it would not be safe to accept one reading to the absolute exclusion of others. In these cases we have given alternative readings in the margin, wherever they seem to be of sufficient importance or interest to deserve notice. In the introductory formula, the phrases 'many ancient authorities,' 'some ancient authorities,' are used with some latitude to denote a greater or lesser proportion of those authorities which have a distinctive right to be called ancient. These ancient authorities comprise not only Greek manuscripts, some of which were written in the fourth and fifth centuries, but versions of a still earlier date in different languages, and also quotations by Christian writers of the second and following centuries.

2. We pass now from the Text to the Translation. The character of the Revision was determined for us from the outset by the first rule, 'to introduce as few alterations as possible, consistently with faithfulness.' Our task was revision, not re-translation.

In the application however of this principle to the many and intricate details of our work, we have found ourselves constrained



by faithfulness to introduce changes which might not at first sight appear to be included under the rule.

The alterations which we have made in the Authorised Version may be roughly grouped in five principal classes. First, alterations positively required by change of reading in the Greek Text. Secondly, alterations made where the Authorised Version appeared either to be incorrect, or to have chosen the less probable of two possible renderings. Thirdly, alterations of obscure or ambiguous renderings into such as are clear and express in their import. For it has been our principle not to leave any translation, or any arrangement of words, which could adapt itself to one or other of two interpretations, but rather to express as plainly as was possible that interpretation which seemed best to deserve a place in the text, and to put the other in the margin.

There remain yet two other classes of alterations which we have felt to be required by the same principle of faithfulness. These are,—Fourthly, alterations of the Authorised Version in cases where it was inconsistent with itself in the rendering of two or more passages confessedly alike or parallel. Fifthly, alterations rendered necessary *by consequence*, that is, arising out of changes already made, though not in themselves required by the general rule of faithfulness. Both these classes of alterations call for some further explanation.

The frequent inconsistencies in the Authorised Version have caused us much embarrassment from the fact already referred to, namely, that a studied variety of rendering, even in the same chapter and context, was a kind of principle with our predecessors, and was defended by them on grounds that have been mentioned above. The problem we had to solve was to discriminate between varieties of rendering which were compatible with fidelity to the true meaning of the text, and varieties which involved inconsistency, and were suggestive of differences that had no existence in the Greek. This problem we have solved to the best of our power, and for the most part in the following way.

Where there was a doubt as to the exact shade of meaning, we have looked to the context for guidance. If the meaning was fairly expressed by the word or phrase that was before us in the Authorised Version, we made no change, even where rigid adherence to the rule of translating, as far as possible, the same Greek word by the same English word might have prescribed some modification.

There are however numerous passages in the Authorised Version in which, whether regard be had to the recurrence (as in the first three Gospels) of identical clauses and sentences, to the repetition of the same word in the same passage, or to the characteristic use of particular words by the same writer, the studied variety adopted by the Translators of 1611 has produced a degree of inconsistency that cannot be reconciled with the principle of

faithfulness. In such cases we have not hesitated to introduce alterations, even though the sense might not seem to the general reader to be materially affected.

The last class of alterations is that which we have described as rendered necessary *by consequence*; that is, by reason of some foregoing alteration. The cases in which these consequential changes have been found necessary are numerous and of very different kinds. Sometimes the change has been made to avoid tautology; sometimes to obviate an unpleasing alliteration or some other infelicity of sound; sometimes, in the case of smaller words, to preserve the familiar rhythm; sometimes for a convergence of reasons which, when explained, would at once be accepted, but until so explained might never be surmised even by intelligent readers.

This may be made plain by an example. When a particular word is found to recur with characteristic frequency in any one of the Sacred Writers, it is obviously desirable to adopt for it some uniform rendering. Again, where, as in the case of the first three Evangelists, precisely the same clauses or sentences are found in more than one of the Gospels, it is no less necessary to translate them in every place in the same way. These two principles may be illustrated by reference to a word that perpetually recurs in St. Mark's Gospel, and that may be translated either 'straightway,' 'forthwith,' or 'immediately.' Let it be supposed that the first rendering is chosen, and that the word, in accordance with the first of the above principles, is in that Gospel uniformly translated 'straightway.' Let it be further supposed that one of the passages of St. Mark in which it is so translated is found, word for word, in one of the other Gospels, but that there the rendering of the Authorised Version happens to be 'forthwith' or 'immediately.' That rendering must be changed on the second of the above principles; and yet such a change would not have been made but for this concurrence of two sound principles, and the consequent necessity of making a change on grounds extraneous to the passage itself.

This is but one of many instances of consequential alterations which might at first sight appear unnecessary, but which nevertheless have been deliberately made, and are not at variance with the rule of introducing as few changes in the Authorised Version as faithfulness would allow.

There are some other points of detail which it may be here convenient to notice. One of these, and perhaps the most important, is the rendering of the Greek aorist. There are numerous cases, especially in connexion with particles ordinarily expressive of present time, in which the use of the indefinite past tense in Greek and English is altogether different; and in such instances we have not attempted to violate the idiom of our language by forms of expression which it could not bear. But we have often ventured to represent the Greek aorist by the English preterite,

even where the reader may find some passing difficulty in such a rendering, because we have felt convinced that the true meaning of the original was obscured by the presence of the familiar auxiliary. A remarkable illustration may be found in the seventeenth chapter of St. John's Gospel, where the combination of the aorist and the perfect shews, beyond all reasonable doubt, that different relations of time were intended to be expressed.

Changes of translation will also be found in connexion with the aorist participle, arising from the fact that the usual periphrasis of this participle in the Vulgate, which was rendered necessary by Latin idiom, has been largely reproduced in the Authorised Version by 'when' with the past tense (as for example in the second chapter of St. Matthew's Gospel), even where the ordinary participial rendering would have been easier and more natural in English.

In reference to the perfect and the imperfect tenses but little needs to be said. The correct translation of the former has been for the most part, though with some striking exceptions, maintained in the Authorised Version: while with regard to the imperfect, clear as its meaning may be in the Greek, the power of expressing it is so limited in English, that we have been frequently compelled to leave the force of the tense to be inferred from the context. In a few instances, where faithfulness imperatively required it, and especially where, in the Greek, the significance of the imperfect tense seemed to be additionally marked by the use of the participle with the auxiliary verb, we have introduced the corresponding form in English. Still, in the great majority of cases we have been obliged to retain the English preterite, and to rely either on slight changes in the order of the words, or on prominence given to the accompanying temporal particles, for the indication of the meaning which, in the Greek, the imperfect tense was designed to convey.

On other points of grammar it may be sufficient to speak more briefly.

Many changes, as might be anticipated, have been made in the case of the definite article. Here again it was necessary to consider the peculiarities of English idiom, as well as the general tenor of each passage. Sometimes we have felt it enough to prefix the article to the first of a series of words to all of which it is prefixed in the Greek, and thus, as it were, to impart the idea of definiteness to the whole series, without running the risk of overloading the sentence. Sometimes, conversely, we have had to tolerate the presence of the definite article in our Version, when it is absent from the Greek, and perhaps not even grammatically latent; simply because English idiom would not allow the noun to stand alone, and because the introduction of the indefinite article might have introduced an idea of oneness or individuality, which was not in any degree traceable in the original. In a word, we have

been careful to observe the use of the article wherever it seemed to be idiomatically possible: where it did not seem to be possible, we have yielded to necessity.

As to the pronouns and the place they occupy in the sentence, a subject often overlooked by our predecessors, we have been particularly careful; but here again we have frequently been baffled by structural or idiomatic peculiarities of the English language which precluded changes otherwise desirable.

In the case of the particles we have met with less difficulty, and have been able to maintain a reasonable amount of consistency. The particles in the Greek Testament are, as is well known, comparatively few, and they are commonly used with precision. It has therefore been the more necessary here to preserve a general uniformity of rendering, especially in the case of the particles of causality and inference, so far as English idiom would allow.

Lastly, many changes have been introduced in the rendering of the prepositions, especially where ideas of instrumentality or of mediate agency, distinctly marked in the original, had been confused or obscured in the translation. We have however borne in mind the comprehensive character of such prepositions as 'of' and 'by,' the one in reference to agency and the other in reference to means, especially in the English of the seventeenth century; and have rarely made any change where the true meaning of the original as expressed in the Authorised Version would be apparent to a reader of ordinary intelligence.

### 3. We now come to the subject of Language.

The second of the rules, by which the work has been governed, prescribed that the alterations to be introduced should be expressed, as far as possible, in the language of the Authorised Version or of the Versions that preceded it.

To this rule we have faithfully adhered. We have habitually consulted the earlier Versions; and in our sparing introduction of words not found in them or in the Authorised Version we have usually satisfied ourselves that such words were employed by standard writers of nearly the same date, and had also that general hue which justified their introduction into a Version which has held the highest place in the classical literature of our language. We have never removed any archaisms, whether in structure or in words, except where we were persuaded either that the meaning of the words was not generally understood, or that the nature of the expression led to some misconception of the true sense of the passage. The frequent inversions of the strict order of the words, which add much to the strength and variety of the Authorised Version, and give an archaic colour to many felicities of diction, have been seldom modified. Indeed, we have often adopted the same arrangement in our own alterations; and in this, as in other particulars, we have sought to assimilate the new work to the old.

In a few exceptional cases we have failed to find any word in the older stratum of our language that appeared to convey the



precise meaning of the original. There, and there only, we have used words of a later date; but not without having first assured ourselves that they are to be found in the writings of the best authors of the period to which they belong.

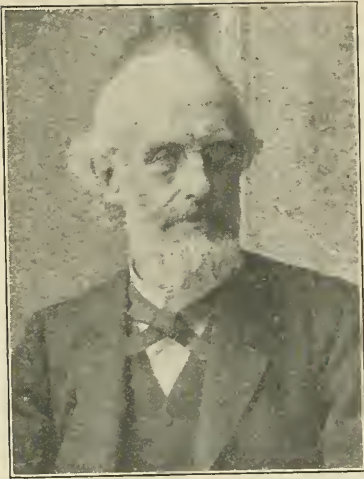
In regard of Proper Names no rule was prescribed to us. In the case of names of frequent occurrence we have deemed it best to follow generally the rule laid down for our predecessors. That rule, it may be remembered, was to this effect, 'The names of the prophets and the holy writers, with the other names of the text, to be retained, as high as may be, accordingly as they were vulgarly used.' Some difficulty has been felt in dealing with names less familiarly known. Here our general practice has been to follow the Greek form of names, except in the case of persons and places mentioned in the Old Testament: in this case we have followed the Hebrew.

4. The subject of the Marginal Notes deserves special attention. They represent the results of a large amount of careful and elaborate discussion, and will, perhaps, by their very presence, indicate to some extent the intricacy of many of the questions that have almost daily come before us for decision. These Notes fall into four main groups: first, notes specifying such differences of reading as were judged to be of sufficient importance to require a particular notice; secondly, notes indicating the exact rendering of words to which, for the sake of English idiom, we were obliged to give a less exact rendering in the text; thirdly, notes, very few in number, affording some explanation which the original appeared to require; fourthly, alternative renderings in difficult or debatable passages. The notes of this last group are numerous, and largely in excess of those which were admitted by our predecessors. In the 270 years that have passed away since their labours were concluded, the Sacred Text has been minutely examined, discussed in every detail, and analysed with a grammatical precision unknown in the days of the last Revision. There has thus been accumulated a large amount of materials that have prepared the way for different renderings, which necessarily came under discussion. We have therefore placed before the reader in the margin other renderings than those which were adopted in the text, wherever such renderings seemed to deserve consideration. The rendering in the text, where it agrees with the Authorised Version, was supported by at least one third, and, where it differs from the Authorised Version, by at least two thirds of those who were present at the second revision of the passage in question.

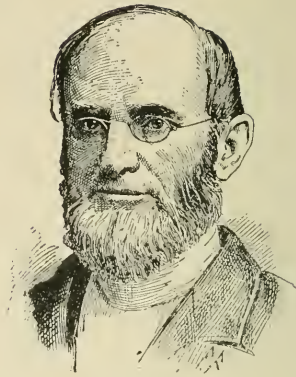
A few supplementary matters have yet to be mentioned. These may be thus enumerated,—the use of Italics, the arrangement in Paragraphs, the mode of printing Quotations from the Poetical Books of the Old Testament, the Punctuation, and, last of all, the Titles of the different Books that make up the New Testament,—all of them particulars on which it seems desirable to add a few explanatory remarks.

(a) The determination, in each place, of the words to be printed in italics has not been by any means easy; nor can we hope to be found in all cases perfectly consistent. In the earliest editions of the Authorised Version the use of a different type to indicate supplementary words not contained in the original was not very frequent, and cannot easily be reconciled with any settled principle. A review of the words so printed was made, after a lapse of some years, for the editions of the Authorised Version published at Cambridge in 1629 and 1638. Further, though slight, modifications were introduced at intervals between 1638 and the more systematic revisions undertaken respectively by Dr. Paris in the Cambridge Edition of 1762, and by Dr. Blayney in the Oxford Edition of 1769. None of them however rest on any higher authority than that of the persons who from time to time superintended the publication. The last attempt to bring the use of italics into uniformity and consistency was made by Dr. Scrivener in the Paragraph Bible published at Cambridge in 1870-73. In succeeding to these labours, we have acted on the general principle of printing in italics words which did not appear to be necessarily involved in the Greek. Our tendency has been to diminish rather than to increase the amount of italic printing; though, in the case of difference of readings, we have usually marked the absence of any words in the original which the sense might nevertheless require to be present in the Version; and again, in the case of inserted pronouns, where the reference did not appear to be perfectly certain, we have similarly had recourse to italics. Some of these cases, especially when there are slight differences of reading, are of singular intricacy, and make it impossible to maintain rigid uniformity.

(b) We have arranged the Sacred Text in paragraphs, after the precedent of the earliest English Versions, so as to assist the general reader in following the current of narrative or argument. The present arrangement will be found, we trust, to have preserved the due mean between a system of long portions which must often include several separate topics, and a system of frequent breaks which, though they may correctly indicate the separate movements of thought in the writer, often seriously impede a just perception of the true continuity of the passage. The traditional division into chapters, which the Authorised Version inherited from Latin Bibles of the later middle ages, is an illustration of the former method. These paragraphs, for such in fact they are, frequently include several distinct subjects. Moreover they sometimes, though rarely, end where there is no sufficient break in the sense. The division of chapters into verses, which was introduced into the New Testament for the first time in 1551, is an exaggeration of the latter method, with its accompanying inconveniences. The serious obstacles to the right understanding of Holy Scripture, which are interposed by minute subdivision, are often overlooked; but if any one will consider for a moment



C. A. AIKEN



T. W. CHAMBERS



G. E. DAY



T. J. CONANT

FOUR AMERICAN REVISERS OF THE OLD TESTAMENT

the injurious effect that would be produced by breaking up a portion of some great standard work into separate verses, he will at once perceive how necessary has been an alteration in this particular. The arrangement by chapters and verses undoubtedly affords facilities for reference: but this advantage we have been able to retain by placing the numerals on the inside margin of each page.

(c) A few words will suffice as to the mode of printing quotations from the Poetical Books of the Old Testament. Wherever the quotation extends to two or more lines, our practice has been to recognise the parallelism of their structure by arranging the lines in a manner that appears to agree with the metrical divisions of the Hebrew original. Such an arrangement will be found helpful to the reader; not only as directing his attention to the poetical character of the quotation, but as also tending to make its force and pertinence more fully felt. We have treated in the same way the hymns in the first two chapters of the Gospel according to St. Luke.

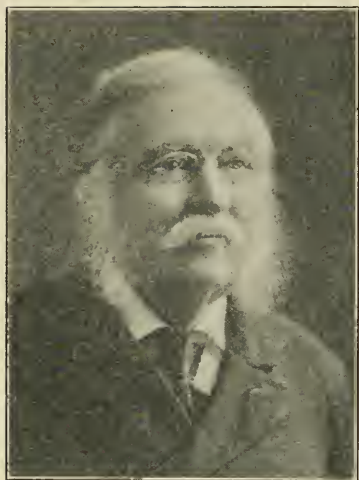
(d) Great care has been bestowed on the punctuation. Our practice has been to maintain what is sometimes called the heavier system of stopping, or, in other words, that system which, especially for convenience in reading aloud, suggests such pauses as will best ensure a clear and intelligent setting forth of the true meaning of the words. This course has rendered necessary, especially in the Epistles, a larger use of colons and semicolons than is customary in modern English printing.

(e) We may in the last place notice one particular to which we were not expressly directed to extend our revision, namely, the titles of the Books of the New Testament. These titles are no part of the original text; and the titles found in the most ancient manuscripts are of too short a form to be convenient for use. Under these circumstances, we have deemed it best to leave unchanged the titles which are given in the Authorised Version as printed in 1611.

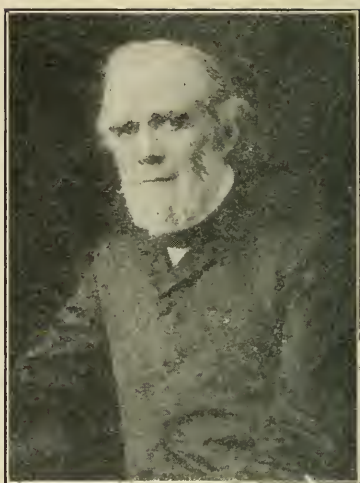
We now conclude, humbly commending our labours to Almighty God, and praying that his favour and blessing may be vouchsafed to that which has been done in his name. We recognised from the first the responsibility of the undertaking; and through our manifold experience of its abounding difficulties we have felt more and more, as we went onward, that such a work can never be accomplished by organised efforts of scholarship and criticism, unless assisted by Divine help.

We know full well that defects must have their place in a work so long and so arduous as this which has now come to an end. Blemishes and imperfections there are in the noble Translation which we have been called upon to revise; blemishes and imperfections will assuredly be found in our own Revision. All





JOHN DE WITT



W. H. GREEN



G. E. HARE



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FOUR AMERICAN REV ERS OF THE OLD TESTAMENT

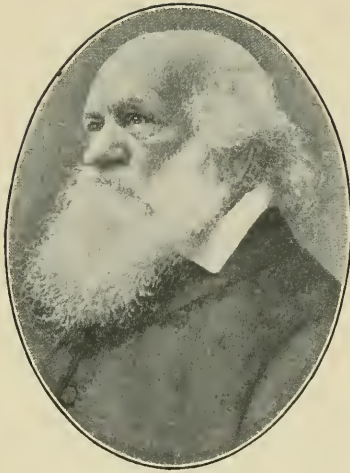
endeavours to translate the Holy Scriptures into another tongue must fall short of their aim, when the obligation is imposed of producing a Version that shall be alike literal and idiomatic, faithful to each thought of the original, and yet, in the expression of it, harmonious and free. While we dare to hope that in places not a few of the New Testament the introduction of slight changes has cast a new light upon much that was difficult and obscure, we cannot forget how often we have failed in expressing some finer shade of meaning which we recognised in the original, how often idiom has stood in the way of a perfect rendering, and how often the attempt to preserve a familiar form of words, or even a familiar cadence, has only added another perplexity to those which already beset us.

Thus, in the review of the work which we have been permitted to complete, our closing words must be words of mingled thanksgiving, humility, and prayer. Of thanksgiving, for the many blessings vouchsafed to us throughout the unbroken progress of our corporate labours; of humility, for our failings and imperfections in the fulfilment of our task; and of prayer to Almighty God, that the Gospel or our Lord and Saviour Jesus Christ may be more clearly and more freshly shewn forth to all who shall be readers of this Book.

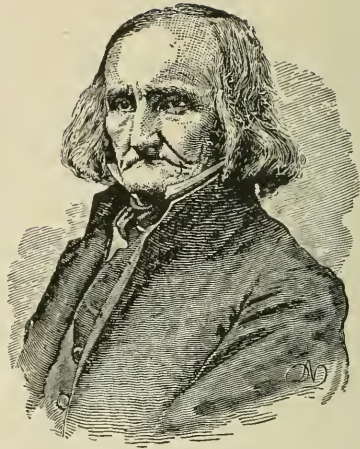
Soon after the commencement of the work of revision in England steps were taken to secure the co-operation of American scholars. Dr. Angus was in New York in August, 1870, and had an interview with Dr. Philip Schaff, one of the foremost scholars of the day. As a result, about thirty of the best scholars were invited to become members of the American Old Testament and New Testament Companies. Dr. Schaff was chosen president of the whole, and Dr. Day, of Yale, secretary. The Old Testament Company had for its Chairman Dr. Green, of Princeton, and for its secretary, Dr. Day. The New Testament Company had for its chairman Dr. Woolsey, of Yale, and for its secretary, Dr. Thayer, of Andover. The list of members is here given with as complete details as could be obtained in regard to each. They are arranged alphabetically for easy reference.

#### OLD TESTAMENT

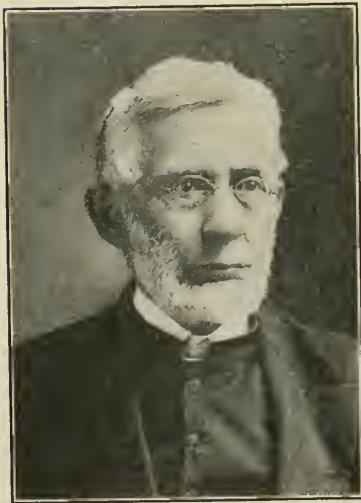
AIKEN, CHARLES AUGUSTUS, D.D. (Presbyterian), born Oct. 30, 1827, at Manchester, Vt.; died Jan. 14, 1892, at Princeton, N. J. Professor of Apologetics and Christian Ethics at Princeton.



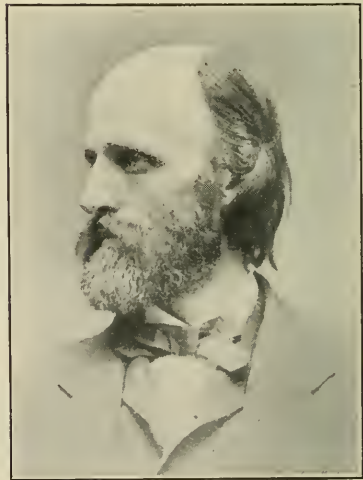
C. E. STOWE



TAYLER LEWIS



JOSEPH PACKARD



C. M. MEAD

FOUR AMERICAN REVISERS OF THE OLD TESTAMENT

- CHAMBERS, TALBOT WILSON, D.D. (Dutch Reformed), born Feb. 25, 1819, at Carlisle, Pa.; died Feb. 3, 1896. Lecturer in Theological Seminary, New Brunswick, N. J.
- CONANT, THOMAS JEFFERSON, D.D. (Baptist), born Dec. 13, 1802, at Brandon, Vt.; died Apr. 30, 1891. Of the American Bible Union; formerly Professor of Hebrew at Rochester, N. Y.
- DAY, GEORGE EDWARD, D.D. (Congregationalist), born Mar. 19, 1815, at Pittsfield, Mass.; died July 2, 1905, at New Haven, Conn. Professor of Hebrew at Yale University, New Haven, Conn.



C. V. A. VAN DYCK

- DEWITT, JOHN, D.D. (Reformed), born Nov. 29, 1821, at New Brunswick, N. J.; died Oct. 19, 1906. Professor of Oriental Languages at Theological Seminary, New Brunswick, N. J.
- GREEN, WILLIAM HENRY, D.D. (Presbyterian), born Jan. 27, 1825, at Groverville, N. J.; died Feb. 10, 1900. Professor of Hebrew at the Theological Seminary, Princeton, N. J.
- HARE, GEORGE EMLEN, D.D., LL.D. (Episcopalian), born Sept. 4, 1808, at Philadelphia, Pa.; died Feb. 15, 1892, at Philadelphia. Professor of Hebrew in the Divinity School, Philadelphia.
- KRAUTH, CHARLES PORTERFIELD, D.D., LL.D. (Lutheran), born Mar. 17, 1823, at Martinsburg, Va.; died Jan. 2, 1883, at Philadelphia, Pa. Professor in Evangelical Lutheran Seminary, Philadelphia, and Vice-provost of the University of Pennsylvania.

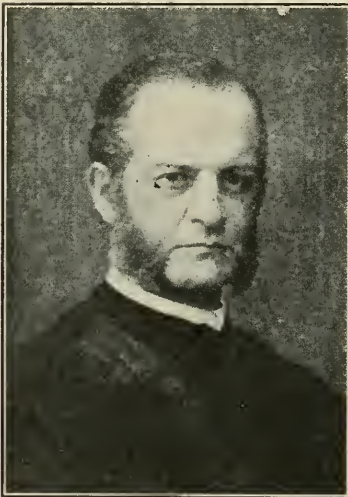




EZRA ABBOT



THOMAS CHASE



HOWARD CROSBY



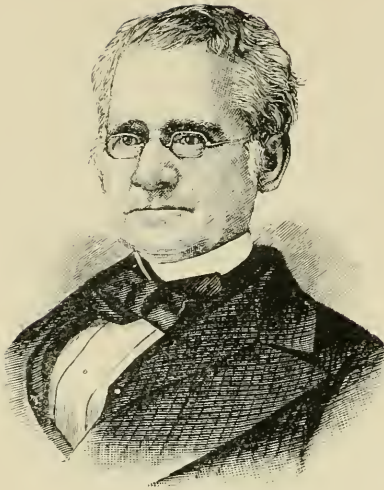
TIMOTHY DWIGHT

FOUR AMERICAN REVISERS OF THE NEW TESTAMENT

- LEWIS, TAYLER, LL.D. (Reformed), born Mar. 27, 1802, at Northumberland, N. Y.; died May 11, 1877, at Schenectady, N. Y. Professor of Greek and Hebrew at Union College, Schenectady.
- MEAD, CHARLES MARSH, D.D. (Congregationalist), born Jan. 28, 1836, at Cornwall, Vt.; died Feb. 15, 1911. Professor of Hebrew at Andover College, Mass. He carried the Revision through the press with marvelous accuracy.
- OSGOOD, HOWARD, D.D., LL.D. (Baptist), born Jan. 4, 1831, at Plaquemines, La.; died Nov. 29, 1911. Professor of Hebrew in the Baptist Theological Seminary, Rochester, N. Y.
- PACKARD, JOSEPH, D.D. (Episcopalian), born Dec. 23, 1812, at Wiscasset, Maine; died May 3, 1902, at Alexandria, Va. Professor of Hebrew in the Protestant Episcopal Seminary, Alexandria, Va.
- STOWE, CALVIN ELLIS, D.D. (Congregationalist), born Apr. 26, 1802, at Natick, Mass.; died Aug. 6, 1886, at Hartford, Conn. Professor of Hebrew at Andover College, Mass.; husband of Mrs. Harriet Beecher Stowe, author of *Uncle Tom's Cabin*. [Resigned 1876.]
- STRONG, JAMES, S.T.D., LL.D. (Methodist), born Aug. 14, 1822, at New York; died Aug. 7, 1894. Professor of Hebrew and Exegetical Theology at Drew Theological Seminary, Madison, N. J.
- VAN DYCK, CORNELIUS VAN ALEN, D.D., M.D. (Missionary), born Aug. 18, 1818, at Kinderhook, N. Y.; died Aug. 13, 1895, at Beirut. Professor in the American College at Beirut, Syria. Translated part of the Bible into Arabic for the American Bible Society.

## NEW TESTAMENT

- ABBOTT, EZRA, D.D., LL.D. (Unitarian), born Apr. 28, 1819, at Jackson, Maine; died Mar. 21, 1884, at Cambridge, Mass. Professor of New Testament Criticism, Harvard University, Cambridge, Mass.
- BURR, JONATHAN KELSEY, D.D. (Methodist), born Sept. 21, 1825, at Middletown, Conn.; died Apr. 24, 1882, at Trenton, N. J. Professor of Hebrew and Exegetical Theology in Drew Theological Seminary, Madison, N. J.
- CHASE, THOMAS, LL.D. (Quaker), born June 16, 1823, at Worcester, Mass.; died Oct. 5, 1892, at Providence, R. I. President of Haverford College, near Philadelphia, Pa.
- CROOKS, GEORGE R., D.D. (Methodist), born Feb. 3, 1882; died Feb. 20, 1887. Professor in Drew Theological Seminary, Madison, N. J. [Resigned.]
- CROSBY, HOWARD, D.D., LL.D. (Presbyterian), born Feb. 26, 1826, at New York; died Mar. 21, 1891. Chancellor of the University of New York.



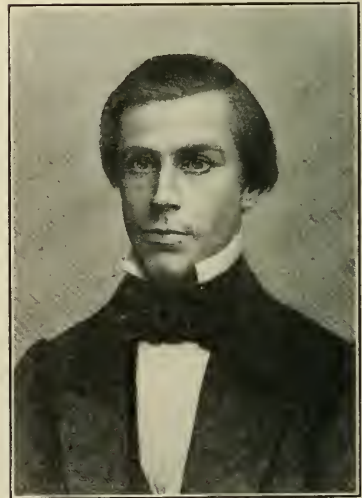
H. B. HACKETT



A. C. KENDRICK



CHARLES HODGE

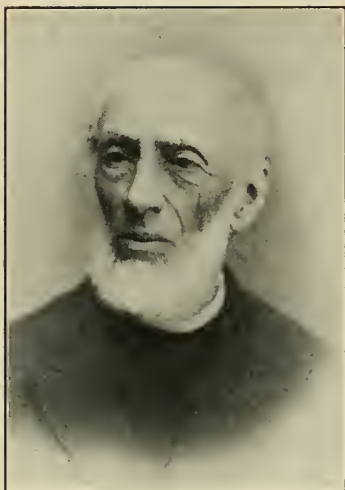


JAMES HADLEY

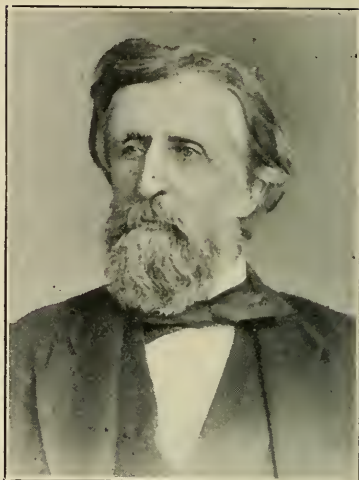
FOUR AMERICAN REVISERS OF THE NEW TESTAMENT

- DWIGHT, TIMOTHY, D.D., LL.D. (Congregationalist), born Nov. 16, 1828, at Norwich, Conn.; died May 26, 1916. Professor of Sacred Literature at Yale University; later President of Yale.
- HACKETT, HORATIO BALCH, D.D., LL.D. (Baptist), born Dec. 27, 1808, at Salisbury, Mass.; died Nov. 2, 1875, at Rochester. Professor of New Testament Exegesis at Rochester, N. Y.
- HADLEY, JAMES, LL.D. (Congregationalist), born Mar. 30, 1821; died Nov. 14, 1872. Professor of Greek at Yale University.
- HODGE, CHARLES, D.D., LL.D. (Presbyterian), born Dec. 18, 1797, at Philadelphia, Pa.; died June 19, 1878, at Princeton. Professor of Theology at Princeton, N. J.
- KENDRICK, ASAHCLARK, D.D., LL.D. (Baptist), born Dec. 7, 1809, at Poultney, Vt.; died Oct. 22, 1895. Professor of Greek at Rochester University, Rochester, N. Y.
- LEE, ALFRED, D.D., LL.D. (Episcopalian), born Sept. 9, 1807, at Cambridge, Mass.; died Apr. 12, 1887. Bishop of Delaware.
- RIDDLE, MATTHEW BROWN, D.D., LL.D. (Reformed), born Oct. 17, 1836, at Pittsburgh, Pa.; died Aug. 30, 1916, at Pittsburgh. Professor of New Testament Literature and Exegesis at Hartford Theological Seminary, Conn., and later at the Western Theological Seminary, Pittsburgh.
- SCHAFF, PHILIP, D.D., LL.D. (Presbyterian), born Jan. 1, 1819, at Coire, Switzerland; died Oct. 20, 1893, at New York. Professor of Sacred Literature in Union Theological Seminary, New York.
- SHORT, CHARLES, LL.D. (Episcopalian), born May 28, 1821, at Haverhill, Mass.; died Dec. 24, 1886, at New York. Professor of Latin in Columbia College, New York.
- SMITH, HENRY BOYNTON, D.D., LL.D. (Presbyterian), born Nov. 21, 1815; died Feb. 7, 1877. Professor of Theology in Union Theological Seminary, New York. [Resigned on account of ill health.]
- THAYER, J. HENRY, D.D. (Congregationalist), born Nov. 7, 1828, at Boston, Mass.; died Nov. 26, 1901, at Cambridge, Mass.; Professor of Sacred Literature at Andover College, Mass. later at Harvard University, Cambridge, Mass.
- WARREN, WILLIAM FAIRFIELD, D.D. (Methodist), born Mar. 13, 1833, at Williamsburg, Mass.; only surviving member of the whole committee, 1922. President of Boston University, Mass. [Accepted appointment, but resigned at beginning of revision, as duties at university prevented attendance at meetings of committee.]

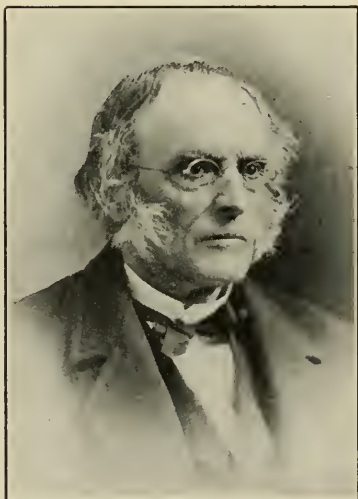




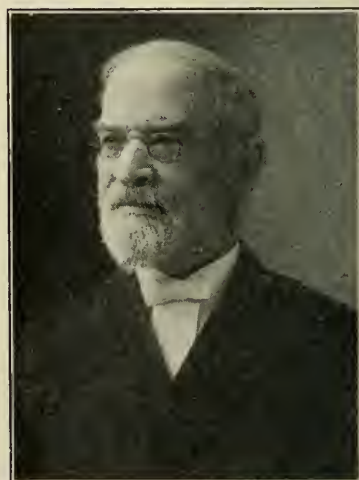
ALFRED LEE  
Bishop of Delaware



H. B. SMITH



T. D. WOOLSEY



W. F. WARREN

FOUR AMERICAN REVISERS OF THE NEW TESTAMENT

WASHBURN, EDWARD ABIEL, D.D., LL.D. (Episcopalian), born Apr. 16, 1819, at Boston, Mass.; died Feb. 2, 1881, at New York. Rector of Calvary Episcopal Church, New York.

WOOLSEY, THEODORE DWIGHT, D.D., LL.D. (Congregationalist), born Oct. 31, 1801, at New York; died July 1, 1889, at New Haven, Conn. Ex-president of Yale University.

The American Companies organized on December 7, 1871, and began active work on October 4, 1872. The meetings were held at Rooms 40 and 42 Bible House, New York, the last Friday and Saturday of each month from September to May, with a summer meeting at Andover or New Haven. Copies of the portions as revised by the English Companies were sent confidentially to the American Revisers, who either approved the alteration or suggested something else. The Revisers did not receive any remuneration for their work, but the expenses incident to traveling and holding the meetings were met by voluntary contributions, the contributors receiving in return handsomely bound presentation copies of the English Revised Version, which were sent by the University Presses.

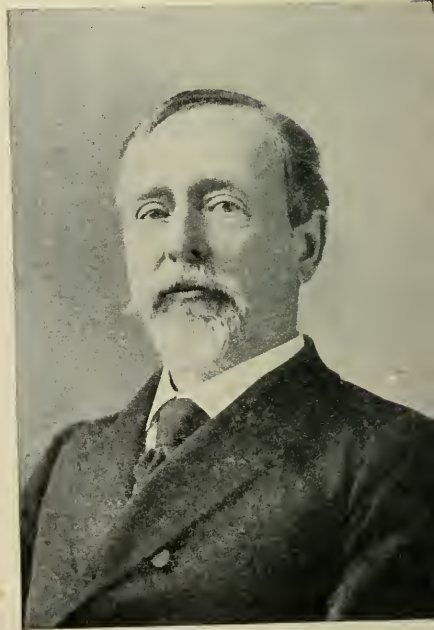
Many of the suggestions of the American Revisers were not accepted by the English Companies, but, to obviate the publication of two distinct versions at once, an arrangement was made whereby the American Revisers agreed not to issue a version for at least fourteen years if the English Companies would publish at the end of their version a list of the unaccepted American suggestions. From the date of the Revised Old Testament, 1885, this reached to 1899, and in the meantime the surviving members of the American Companies continued their work and made still further revision. Only three of the New Testament Company were left, Drs. Dwight, Riddle, and Thayer. Of the Old Testament Company there were Drs. Day, De Witt, Mead, and Osgood. The others had died or were too feeble to continue the work. As regards the Old Testament, the bulk of the work fell to Dr. Mead; in fact, he had to finish it entirely alone. He was the youngest member of the committee, and he did the necessary editing and saw the work through the press. The American Standard Version was published in 1901 under an arrangement whereby Thomas Nelson and Sons



M. B. RIDDLE



PHILIP SCHAFF



J. H. THAYER

THREE AMERICAN REVISERS OF THE NEW TESTAMENT

were given the copyright and paid the incidental expenses of the work. The interesting preface to the New Testament is here reproduced by permission of the publishers.

THIS edition of the Revised New Testament of 1881 embodies a purpose entertained by many members of the American Revision Committee almost from the publication of the work. The list of passages in which the New Testament Company dissented from the decisions of their English associates, when it was transmitted to them, bore the heading, "The American New Testament Revision Company, having in many cases yielded their preference for certain readings and renderings, present the following instances in which they differ from the English Company, as in their view of sufficient importance to be appended to the revision, in accordance with an understanding between the Companies."

The knowledge of the existence of these suppressed deviations naturally stirred a desire that they should be made accessible to at least the American public. This desire, especially on the part of those whose generous interest in the work from its inception had enabled the American revisers to meet the pecuniary outlay its preparation involved, they were not unwilling to gratify. The obligation they felt, however, to guard as far as they might the purity and integrity of the version, led them to pledge their support for fourteen years to the editions issued by the University Presses of Oxford and Cambridge. But the reiterated suggestion to those Presses to publish an edition especially for American readers not having met with favor, they acceded to the overtures of the Messrs. Nelson and engaged in preparing gratuitously the desired edition, to be issued when the expiration of the period specified should open the way for its honorable publication. The publishers, on their part, agreed to protect the version in its integrity, and to sell the book at a price not exceeding a fair profit on its cost.

In the preparation of this edition no attempt has been made to preserve a full record of the other readings and renderings than those that appeared in the work as published in 1881 which were preferred by the American revisers. The Appendix of that edition, however, was not only hastily compiled under pressure from the University Presses, but its necessarily limited compass compelled, as the original heading intimated, the exclusion of many suggestions that the American Company held to be of interest and importance. These, amounting in the aggregate to a considerable number, have been incorporated in the present edition. The opportunity has been taken also to introduce not a few alterations, individually of slight importance, yet as a body contributing decidedly to the perfection of the work. But the survivors of the New Testament Company have not felt at liberty to make



new changes of moment which were not favorably passed upon by their associates at one stage or another of the original preparation of the work.

Respecting details, but little need be added to the ample statements made in the Preface prefixed to the work on its first appearance.

THE  
**NEW TESTAMENT**  
 OF  
 OUR LORD AND SAVIOUR  
**JESUS CHRIST**  
 TRANSLATED OUT OF THE GREEK:  
 BEING THE VERSION SET FORTH A.D. 1611  
 COMPARED WITH THE MOST ANCIENT AUTHORITIES AND REVISED  
 A.D. 1881.

PRINTED FOR THE UNIVERSITIES OF  
 OXFORD AND CAMBRIDGE

OXFORD  
 AT THE UNIVERSITY PRESS  
 1881

ENGLISH REVISED TITLE-PAGE, 1881

In the delicate matter of rendering the names of the several coins that occur in the New Testament, we have departed somewhat from our English brethren. For the Greek *λεπτον* the term "mite" has been retained, and for *κοδράντης* the rendering "farthing" (see Mk. xii. 42). But *ἀσάριον* has been translated "penny" (Mt. x. 29; Lk. xii. 6); while in thirteen out of sixteen instances where in the edition of 1881 the Greek *δηνάριον* was represented by this English word, the term "shilling" has been substituted,

not only as corresponding more nearly to the coin's relative value, but also because "penny," according to its modern use, is in some cases highly inappropriate (see Mt. xx. 2; Lk. x. 35; Rev. vi. 6).

## THE NEW COVENANT

COMMONLY CALLED

# THE NEW TESTAMENT

OF

OUR LORD AND SAVIOUR

JESUS CHRIST

TRANSLATED OUT OF THE GREEK

BEING THE VERSION SET FORTH A.D. 1611

COMPARED WITH THE MOST ANCIENT AUTHORITIES AND REVISED

A.D. 1881

*Newly Edited by the New Testament Members of the  
American Revision Committee  
A.D. 1900*

*STANDARD EDITION*

NEW YORK

**THOMAS NELSON & SONS**

381-385 FOURTH AVENUE

Minlon 24mo

AMERICAN REVISED TITLE-PAGE, 1901

In the three remaining instances (Mt. xxii. 19; Mk. xii. 15; Lk. xx. 24), the Greek name of the coin has been introduced, in order to meet the obvious requirement of the context. Where the English value of coins is given in the margin, we have added the

equivalents in our national currency; but in the case of the talent (Mt. xviii. 24) what is believed to be a more accurate valuation has been given.

In formal particulars, this new edition will show but slight and infrequent deviations from its predecessor. The division of the text into paragraphs in that edition has not been often departed from; and then chiefly in cases where the same matter is found in more than one of the Gospels, and hence uniformity of division seemed desirable. Further, in the Epistles and the Revelation the more decided transitions to a new topic have been indicated by leaving a line blank. The somewhat ponderous and peculiar system of punctuation of the original edition has been in the main adhered to; although, pursuant to the principle there followed, a comma has here and there been dropped which seemed likely to obstruct the reader, and the gradations of thought have been occasionally indicated more distinctly by substituting a semicolon for the overworked colon. The titles of the books, which in the former edition were given as printed in 1611, have been somewhat abbreviated, at the dictate of convenience, and agreeably to usage, ancient as well as modern. They have been altered only in the few instances where the former heading was erroneous (as in the case of the Epistle to the Hebrews), or apt to mislead (as in the case of the Book of Acts), or hardly intelligible to the ordinary reader (as the "General" in the heading of some of the shorter Epistles), or founded in a misapprehension (as in the case of "Saint" prefixed to the names of the Evangelists). Moreover, the alternate title of the New Testament, and the mode of printing the headings of the Four Evangelists' narratives, are designed to recall to mind the inherent signification and primitive use of the terms "Testament" (compare Hebrews ix. 15 f.) and "Gospel." In the Book of Revelation, also, the "Glorias," "Trisagia," etc. have been marked typographically.

In dealing with the Language, the American revisers have endeavored to act with becoming deference and reserve. A few archaisms, such as "how that," "for to," "the which," "howbeit," etc., which are becoming uncouth to a modern ear, have been generally although not invariably discarded. Not a few of the instances of the superfluous use of "do" and "did" as auxiliaries, of "that" as equivalent to "that which," and the like, have also been removed; and current usage has been recognized in the case of forms which King James's revision employed indiscriminately, as "beside" and "besides" (see Luke xvi. 26; xxiv. 21). But in making these and other slight changes, the American editors have not forgotten that they were dealing with a venerable monument of English usage, and have been careful not to obliterate the traces of its historic origin and descent.

Notwithstanding the caution—as wise perhaps as prudent—which led the English Committee wholly to omit the headings of

chapters and pages, and in spite of the disfavor which has been the fate of many attempts to furnish them, it has been deemed best to equip the present edition with running headlines, which may serve in some sort instead of a detailed Table of Contents, and as landmarks to a reader familiar with the text. In preparing them it has been the constant aim to avoid as far as possible all pre-commitments, whether doctrinal or exegetical; and with this object in view, the forms of statement employed have been drawn in the main from the Biblical text. Often a fragmentary quotation which might serve as a catchword or reminder of a well-known passage has been deemed sufficient. The limitations of space have frequently compelled a partial selection from the contents of a given page, the continuation of a heading from one page to the next, or even the entry of the kernel of a statement on a page adjoining that on which it appears in the text. Slight displacement in such a case seemed preferable to total omission.

It is not superfluous to mention expressly the fact that in this edition the variant readings and renderings are placed at the foot of the pages, but in as close juxtaposition as possible with the passages to which they relate. The reader's attention is hereby drawn to the circumstance that some degree of uncertainty still cleaves, in the judgment of scholars, either to the text of the passage before him, or to its translation, or to both. Accordingly, when he remembers that, by the rule of procedure which the Committee followed, the translation of 1611 held its place in every instance until an alteration commanded the votes of two-thirds of the revisers, it will become evident to him that a rendering given in the margin may have commended itself to a majority, while still falling short of the degree of approval necessary to enable it to supplant the text. It is known that this was the case in a considerable number of instances, of which the established term "Comforter" as the appellation of the Holy Spirit in the fourteenth chapter of the Gospel of John is a notable representative.

The present volume, it is believed, will on the one hand bring a plain reader more closely into contact with the exact thought of the sacred writers than any version now current in Christendom, and on the other hand prove itself especially serviceable to students of the Word. In this belief the editors bid it anew God-speed, and in the realization of this desired result they will find their all-sufficient reward.

The following are samples of the Revised renderings:

PSALM 2:

- 1 Why do the nations rage,  
And the peoples imagine a vain thing?
- 2 The kings of the earth set themselves,  
And the rulers take counsel together,  
Against the LORD, and against his anointed, *saying*,



- 3 Let us break their bands asunder,  
And cast away their cords from us.
- 4 He that sitteth in the heavens shall laugh:  
The Lord shall have them in derision.
- 5 Then shall he speak unto them in his wrath,  
And vex them in his sore displeasure:
- 6 Yet I have set my king  
Upon my holy hill of Zion.
- 7 I will tell of the decree:  
The LORD said unto me, Thou art my son;  
This day have I begotten thee.
- 8 Ask of me, and I will give *thee* the nations for thine inheritance,  
And the uttermost parts of the earth for thy possession.
- 9 Thou shalt break them with a rod of iron;  
Thou shalt dash them in pieces like a potter's vessel.
- 10 Now therefore be wise, O ye kings:  
Be instructed, ye judges of the earth.
- 11 Serve the LORD with fear,  
And rejoice with trembling.
- 12 Kiss the son, lest he be angry, and ye perish in the way,  
For his wrath will soon be kindled.  
Blessed are all they that put their trust in him.

THE LORD'S PRAYER (Matt. 6):

Our Father which art in heaven, Hallowed be thy name.  
Thy kingdom come. Thy will be done, as in heaven, so on earth.  
Give us this day our daily bread. And forgive us our debts, as  
we also have forgiven our debtors. And bring us not into tempta-  
tion, but deliver us from the evil *one*.



THE JEWISH REVISION COMMITTEE

Left to right: Joseph Jacobs, Solomon Schechter, Max L. Margolis, Cyrus  
Adler, David Philipson, Kaufman Kohler, Samuel Schulman

The Jewish Revised Version was published at Philadelphia in 1917 by the Jewish Publication Society of America. The circumstances under which it was produced and the nature of the work are set out in detail in the preface which is here reproduced by permission of the publishers.

The sacred task of translating the Word of God, as revealed to Israel through lawgiver, prophet, psalmist, and sage, began at an early date. According to an ancient rabbinic interpretation, Joshua had the Torah engraved upon the stones of the altar (Joshua viii. 32) not in the original Hebrew alone, but in all the languages of mankind, which were held to be seventy, in order that all men might become acquainted with the words of the Scriptures. This statement, with its universalistic tendency, is, of course, a reflex of later times, when the Hebrew Scriptures had become a subject of curiosity and perhaps also of anxiety to the pagan or semi-pagan world.

While this tradition contains an element of truth, it is certain that the primary object of translating the Bible was to minister to a need nearer home. Upon the establishment of the Second Commonwealth under Ezra and Nehemiah, it became imperative to make the Torah of God 'distinct and giving sense' through the means of interpretation (Nehemiah viii. 8 and xiii. 24) that the Word of God might be understood by all the people. The Rabbis perceived in this activity of the first generation of the Sopherim the origin of the Aramaic translation known as the Targum, first made orally and afterwards committed to writing, which was necessitated by the fact that Israel had forgotten the sacred language, and spoke the idiom current in a large part of western Asia. All this, however, is veiled in obscurity, as is the whole inner history of the Jews during the Persian rule.

The historic necessity for translation was repeated with all the great changes in Israel's career. It is enough to point to the Septuagint, or the Greek translation of the Scriptures, the product of Israel's contact with the Hellenistic civilization dominating the world at that time; to the Arabic translation by Gaon Saadya, when the great majority of the Jewish people came under the sceptre of Mohammedan rulers; and to the German translation by Mendelssohn and his school, at the dawn of a new epoch, which brought the Jews in Europe, most of whom spoke a German dialect, into closer contact with their neighbours. These translations are all historical products intimately connected with Israel's wanderings among the nations and with the great events of mankind in general.

Ancient and continuous as this task of translation was, it would be a mistake to think that there were no misgivings about it. At least it is certain that opinions were divided as to the desir-

ability of such undertakings. While Philo and his Alexandrian coreligionists looked upon the translation of the Seventy as a work of inspired men, the Palestinian Rabbis subsequently considered the day on which the Septuagint was completed as one of the most unfortunate in Israel's history, seeing that the Torah could never be adequately translated. And there are indications enough that the consequences of such translations were not all of a desirable nature. However, in view of the eagerness with which they were undertaken almost in every land and in every great epoch of the world's history, it is evident that the people at large approved of such translations, thinking them to be a heave-offering to the Lord of each newly acquired vernacular adopted in the course of the ever-changing conditions of history, and in particular a tribute to the beauty of Japheth dwelling in the spiritual tents of Israel.

The greatest change in the life of Israel during the last two generations was his renewed acquaintance with English-speaking civilization. Out of a handful of immigrants from Central Europe and the East who saw the shores of the New World, or even of England and her colonies, we have grown under Providence both in numbers and in importance, so that we constitute now the greatest section of Israel living in a single country outside of Russia. We are only following in the footsteps of our great predecessors when, with the growth of our numbers, we have applied ourselves to the sacred task of preparing a new translation of the Bible in the English language, which, unless all signs fail, is to become the current speech of the majority of the children of Israel.

The need of such a translation was felt long ago. Mention may be made of the work of Isaac Leeser in America, which was both preceded and followed by two translations produced in England, the one by Dr. A. Benisch, the other by Dr. Michael Friedländer. The most popular, however, among these translations was that of Leeser, which was not only the accepted version in all the synagogues of the United States, but was also reproduced in England. Its great merit consisted in the fact that it incorporated all the improvements proposed by the Mendelssohn School and their successors, whose combined efforts were included and further developed in the so-called Zunz Bible, which enjoyed a certain authority among German Jews for several generations. With all the advance of time and the progress made in almost all departments of Bible study, it was found that Leeser's translation would bear improvement and recasting.

Steps leading to the preparation of a new translation into the English language were taken by the Jewish Publication Society of America in 1892. It was intended to secure, if possible, through the co-operation of scholars in the United States and in Great Britain, a new translation of each book, and to place it in the hands of an Editorial Committee, who by correspondence with the translators should harmonize the results of the work of the

individual contributors. This method was followed until 1901 under the general direction of Doctor Morris Jastrow, Editor-in-Chief, with Doctor Kaufman Kohler and Doctor Frederick de Sola Mendes as the other members of the Editorial Committee.

It became apparent in 1901 that by this procedure the publication of a translation of the entire Hebrew Bible would be indefinitely delayed, and accordingly the Book of Psalms, translated by Doctor Kohler and revised by his colleagues, was given to the press and issued in 1903. The death of Doctor Jastrow in that year required the formation of a new committee under the chairmanship of Doctor Solomon Schechter. This committee, however, soon found that the method adopted was too complex, and that it was impossible to accomplish by correspondence the extensive work required.

In 1908 the Jewish Publication Society of America and the Central Conference of American Rabbis reached an agreement to co-operate in bringing out the new translation upon a revised plan of having the entire work done by a Board of Editors instead of endeavoring to harmonize the translations of individual contributors. As a result of this understanding the present Board, consisting of Doctor Solomon Schechter, Doctor Cyrus Adler, and Doctor Joseph Jacobs, representing the Jewish Publication Society of America, and Doctor Kaufman Kohler, Doctor David Philipson, and Doctor Samuel Schulman, representing the Central Conference of American Rabbis, was constituted, and by mutual agreement Professor Max L. Margolis was chosen as the seventh member, he to be the Editor-in-Chief of the work and Secretary to the Editorial Board, of which Doctor Cyrus Adler was elected Chairman. Incidentally the selection thus made resulted in an equal representation of the Jewish Theological Seminary of America at New York, of the Hebrew Union College at Cincinnati, and of the Dropsie College for Hebrew and Cognate Learning at Philadelphia. For one year Professor Israel Friedländer acted as a member of the Board in the stead of Doctor Schechter.

The method employed by the Board was as follows:

In preparing the manuscript for consideration by the Board of Editors, Professor Margolis took into account the existing English versions, the standard commentaries, ancient and modern, the translations already made for the Jewish Publication Society of America, the divergent renderings from the Revised Version prepared for the Jews of England, the marginal notes of the Revised Version, and the changes of the American Committee of Revisers. Due weight was given to the ancient versions as establishing a tradition of interpretation notably the Septuagint and the versions of Aquila, Symmachus, and Theodotion, the Targums, the Peshitta, the Vulgate, and the Arabic version of Saadya. Talmudic and midrashic allusions and all available Jewish commentators, both the great medieval authorities, like Rashi,



Kimhi, and Ibn Ezra, and the moderns S. D. Luzzatto, Malbim, and Ehrlich, as well as all the important non-Jewish commentators were consulted. On this basis, a manuscript was prepared by the Editor-in-Chief and a copy sent to every member of the Board of Editors. Sixteen meetings covering a period of seven years and occupying one hundred and sixty working days, were held, at which the proposals in this manuscript and many additional suggestions by the members of the Board were considered. Each point was thoroughly discussed, and the view of the majority was incorporated into the manuscript. When the Board was evenly divided, the Chairman cast the deciding vote. From time to time sub-committees were at work upon points left open, and their reports, submitted to the Board, were discussed and voted upon. The proof of the entire work was sent to each member of the Board for revision, and the new proposals which were made by one or another were in turn submitted to a vote by correspondence and to a final vote at the last meeting of the Board, held in October-November, 1915.

The present translation is the first for which a group of men representative of Jewish learning among English-speaking Jews assume joint responsibility, all previous efforts in the English language having been the work of individual translators. It has a character of its own. It aims to combine the spirit of Jewish tradition with the results of biblical scholarship, ancient, mediæval, and modern. It gives to the Jewish world a translation of the Scriptures done by men imbued with the Jewish consciousness, while the non-Jewish world, it is hoped, will welcome a translation that presents many passages from the Jewish traditional point of view.

The repeated efforts by Jews in the field of biblical translation show their sentiment toward translations prepared by other denominations. The dominant feature of this sentiment, apart from the thought that the christological interpretations in non-Jewish translations are out of place in a Jewish Bible, is and was that the Jew cannot afford to have his Bible translation prepared for him by others. He cannot have it as a gift, even as he cannot borrow his soul from others. If a new country and a new language metamorphose him into a new man, the duty of this new man is to prepare a new garb and a new method of expression for what is most sacred and dear to him.

We are, it is hardly needful to say, deeply grateful for the works of our non-Jewish predecessors, such as the Authorised Version with its admirable diction, which can never be surpassed, as well as for the Revised Version with its ample learning—but they are not ours. The Editors have not only used these famous English versions, but they have gone back to the earlier translations of Wycliffe, Tyndale, Coverdale, the Bishops' Bible, and the Douai Version, which is the authorised English translation of

the Vulgate used by the Roman Catholics; in a word, upon doubtful points in style, all English versions have been drawn upon. The renditions of parts of the Hebrew Scriptures by Lowth and others in the eighteenth century and by Cheyne and Driver in our own days were likewise consulted.

As to the text and order of the biblical books, the present translation follows Jewish tradition, the Sacred Scriptures having come down in a definite compass and in a definite text. They are separated into three divisions: Law (Torah, Pentateuch), Prophets (Nebi'im), Writings (Ketubim). Each of these possesses a different degree of holiness or authority. In the Prophets and the Writings the order of the books varies in manuscripts or among Jewish authorities; but there is absolute agreement as to the compass of these two divisions, and no book is transposed from one into the other. Thus Ruth, Lamentations, and Daniel are all placed in the division of Writings—not among the prophets, as in non-Jewish versions.

With every step by which each of the three parts was sealed, nothing to be added or to be taken away, the text was likewise fixed and thenceforth made the object of zealous watchfulness. Even with regard to the latest book of our Scriptures, we read its text substantially in the form in which the great Rabbi Akiba read it, he who said that the system by which the sacred text was guarded constituted a fence about the Scriptures. In that system, at first oral and later committed to writing, the letters were actually counted and lists made, to the end that no alterations should creep in at the hands of careless scribes. The first to collect the notes known as Masorah was Jacob ben Haim Ibn Adonijah, the editor of the second Rabbinic Bible. In our own day many scholars have been prominent in this field of labour, chief among whom are Wolf Heidenheim, S. Frensdorff, S. Baer, and C. D. Ginsburg. Not only does the text known as the masoretic represent the text current in the Synagogue with regard to consonants, but also with regard to its signs standing for vowels and accents, both of which embody the interpretation accepted by the Synagogue. While in the scrolls which are read in the Synagogue the bare consonants are alone permitted, readers must prepare themselves from copies allowed for private use, in ancient times written and now printed, which contain the additional signs for vowels and accents. A translation must naturally follow the guide of the latter. Moreover, the public reader is bound in certain cases to substitute mentally other consonants in the place of those found in the scrolls, in accordance with the marginal annotations in the copies intended for private use. These variants are taken traditionally for corrections, and the public reader who persists in ignoring them forfeits his position. It is true that in the case of such variations the Jewish commentators of the Middle Ages sought to elicit a meaning also from the textual reading, and

seem here and there tacitly to give it preference, but all this partakes of the nature of private judgment, and does not affect the uniform practice of the public readings in the Synagogue. While as a rule the margin (*Kere*) was followed, we have occasionally adopted the consonants of the text (*Ketib*), as for instance in Psalm cxxxix. 16, and II Chronicles xxiv. 27; xxxiv. 9.

A translation destined for the people can follow only one text, and that must be the traditional. Nevertheless a translator is not a transcriber of the text. His principal function is to make the Hebrew intelligible. Faithful though he must be to the Hebrew idiom, he will nevertheless be forced by the genius of the English language to use circumlocution, to add a word or two, to alter a sequence of words, and the like. In general, our rule has been that, where the word or words added are implied in the Hebrew construction, no device is used to mark the addition; where, on the other hand, the addition is not at once to be inferred from the original wording and yet seems necessary for the understanding, it has been enclosed in brackets. Naturally opinion will differ as to what may be deemed an addition warranted by the Hebrew construction and what may not, but as intelligibility was the principal aim, the Editors have felt justified in making their additions, sparingly it is true, but nevertheless as often as the occasion required.

We have thought it proper to limit the margin to the shortest compass, confining it to such elucidation of and references to the literal meaning as are absolutely necessary for making the translation intelligible. The Rabbis enumerate eighteen instances in which the scribes consciously altered the text. We have called attention to a change of this nature in Judges xviii. 30.

Personal pronouns referring to the Deity have been capitalized. As an aid to clearness direct discourse has been indicated by quotation marks. In the prophetic writings, where the speech of the prophet imperceptibly glides into the words of the Deity, and in the legal portions of the Pentateuch, it has been thought best to use quotation marks sparingly. Although the spelling of proper names in the English Bible in many instances deviates somewhat from an accurate representation of the Hebrew, it has nevertheless been deemed wise, owing to the familiarity of Hebrew names in their usual form, generally to retain the current spelling.

In all externals this translation is especially adapted for use in synagogue and school. The *Keriat ha-Torah*, or reading of the section from the Five Books of Moses, is the central feature of the Synagogue service. The Pentateuch is divided into fifty-four sections; beginning with the Sabbath following the Feast of Tabernacles, the readings on the Sabbaths of the year are taken in their order from the Five Books of Moses. The reading consists either of the whole section or of a selected portion. There was a variant custom according to which the reading of the Torah

extended over a period of three years instead of one year. However, the one year cycle gradually superseded the three year cycle, and has become the universal custom in the Synagogue.

The Pentateuchal readings are supplemented by readings from the Prophets known as Haftarat. Readings from the third portion of the Bible, though customary at one time, have now largely fallen into disuse. The five small books known as the Five Megillot are given a place in the Synagogue service in their entirety. On the feast of Purim the book of Esther is read; the book of Lamentations is read on Tish'ah be-Ab (Ninth of Ab), the fast-day observed in commemoration of the destruction of Jerusalem; Song of Songs, Ruth, and Ecclesiastes are read respectively on the Feast of Passover, the Feast of Weeks, and the Feast of Tabernacles.

The sections of the Pentateuch as traditionally read on the Sabbath are indicated, and a table gives all Scriptural readings, both on the Sabbath and on feast days and fast days.

A note adds that two of the revisers died after the final meeting of the Board in November, 1915, namely, Solomon Schechter and Joseph Jacobs.

Then follows the table referred to in the preface, giving the appointed readings for Sabbaths, feast days, and fast days.

The text follows in three divisions:

*The Law:* Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

*The Prophets:* Joshua, Judges, I Samuel, II Samuel, I Kings, II Kings, Isaiah, Jeremiah, Ezekiel, The Twelve (Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi).

*The Writings:* Psalms, Proverbs, Job, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, I Chronicles, II Chronicles.



## CHAPTER XIX

### CONCLUSION

The foregoing sketch of the wonderful story of the Book of Books has taken into account all the great events that had an important bearing on its external history. Any who desire to study the internal character of the various versions will find the works of Westcott, Eadie, and others mentioned in the Bibliography very valuable.

Many other versions have been published during the four centuries that have elapsed since Tindale's New Testament appeared, but though they are of interest they are more or less of a private character and have had relatively little influence.

There was a translation of Matthew's gospel in 1550 by Sir John Cheke, in which he tried to eliminate all Latin words and took great liberties with the English spelling. He omitted the silent "e" at the end of words as "were," "praise," writing them "wer," "prais," and writing single "l" in "al," "wel," and such words. This fragment was never printed till 1843.

Lawrence Tomson in 1576 translated Beza's French New Testament into English, and editions of the Geneva Bible were published in which Tomson's version was used instead of the Genevan.

A number of private translations of the New Testament, and a few of the Old, have been published in the last two hundred years. As these are in most instances the work of single scholars, they have not had a very wide influence. Of the more recent versions mention may be made of Newcome's New Testament, Rotherham's Emphasized (Old and New Testaments), Wilson's *Emphatic Diaglot* (New Testament in the original Greek, with a word for word interlinear translation as well as a free one), Ferrar Fenton's *The Holy Bible in Modern English*, Weymouth's *The New Testament*

in *Modern Speech*, *The Twentieth Century New Testament*, Moulton's *Modern Reader's Bible*, and Moffatt's new translation.

The first Bible printed in America was Eliot's Indian Bible, published at Cambridge, Mass., 1661 and 1663. In 1743 Christopher Saur printed a German Bible at Germantown, Philadelphia. In 1777 Robert Aitken published the first American English New Testament, and in 1782 the complete Bible, at Philadelphia. In 1790 the first American edition of the Douay Bible was printed at Philadelphia by Matthew Carey, and in 1851-1862 Kenrick's revised Douay Bible was published at Philadelphia. In 1808 Charles Thomson published an English Bible translated from the Septuagint, in four volumes, printed by Jane Aitken. In 1853 Isaac Leeser's Jewish version of the Old Testament was published at Philadelphia.

Many editions of the Bible have possessed peculiarities which have caused them to be known as "curious" Bibles. The Geneva is often called the "Breeches Bible" because Gen. 3 : 7 is translated "And they sewed figge tree leaves together, and made themselves breeches." The translation of Psa. 91 : 5 in some is "Thou shalt not nede to be afrayed for eny bugges by night," and such are known as "Bug Bibles," though the word means "terrors" or "bugaboos," not "insects." A 1562 edition has "Blessed are the place-makers" in Matt. 5 : 9 for "peacemakers." The Douay, 1609, had in Jer. 8 : 22, "Is there no rosin in Gilead?" while some versions have "triacle." A Bible was printed in 1631 with the "not" omitted from the seventh commandment, Exod. 20 : 14; it is called the "Wicked Bible," and the printers were fined £300. In 1670 a small Bible was printed at Aberdeen, one inch square and half an inch thick, known as the "Thumb Bible." The "Vinegar Bible," 1717, had the headline to Luke 20, "The Parable of the Vinegar," instead of "Vineyard." In another edition Psa. 119 : 161 is rendered "Printers have persecuted me," instead of "princes." A Bible in 1801 had "murderers" for "murmurers" in Jude 16. One 1806 Bible had "I discharge thee before God" instead of "charge" in 1 Tim. 5 : 21; and another 1806 Bible had "The fishes will stand upon it" for "fishers" in Ezek. 47 : 10.

Translations have been made into various modern languages, which it would be interesting to consider; but as space is limited they are omitted here, because they have no particular bearing on the main story of how we got our English Bible.

The survey has been comprehensive, but necessarily brief. Each section of it has at one time or another been made the subject of a good-sized volume. But the story is a wonderful one, and it is hoped that this review, brief though it is, will serve to stimulate interest in, and reverence for, the most wonderful of all books—the Book of Books.

## CHAPTER XX

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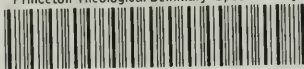






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